THE COMMVNION OF SAINCTS.

A Treatiſe of the fellowſhip, that the faithfull haue with God, and his Angels, and one with an other, in this preſent life.

Gathered out of the holy Scriptures, by H. A.

Let thy hand help me (Lord,) for I haue choſen thy precepts. Pſal. 119, 173.

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To the Christian Reader, Grace, mercie and peace from God be multiplied.

THE *Communion of Christians with the Lord and among themselues, is a doctrine (good reader) both needfull and comfortable to be knowen: for it is the stay and strength of the soule in many tentations, and the meanes to conserue the Church stedfast in faith and loue. And if in this point mens minds be setled aright, upon the ground of Gods word; they will be as the* [a] *boards of the Tabernacle standing upright, with their tenons fastened in sockets of silver. For what is sweeter to a troubled conscience, then the assurance of salvation; and what is better to stablish our weak and fainting faith, then when both flesh and hart do fayl, to know & feele, that* [b] *God is the rock of our hart, and*

[a] Exod. 36. 20. 23. 24. &c.

[b] Psal. 73. 26

our portion for ever. Againe, how good is it,
c Psal. 133. and how c pleasant, for brethren to dwell together in unity? like the pretious ointment on Aarons head, and the dew on the mountains of Sion. God hath appointed his holy Sonne Iesus, to be the head and governour of his
d Heb. 5,9. people; the d author of eternall salvation to all them that obey him. He hath set up also the kingdome of Christ on earth, which is
e 1 Tim. 3.15 his Church, the e pillar and ground of trueth.
f Iob. 8,12. He is the f light of the world, whom all must follow, that would haue the light of life; and
g Rev. 21.9 10. 11. g Ierusalem his Spouse, is made bright by his
Isa. 60. 1. 2 3 glory: and the people which are saved h shall walk in the light of it. He is the i Father,
h Rev. 21. 24. this the k mother of us all. Of the Sonne it
i Isa 9, 6. is sayd, l Happy are all that shroude in
k Gal. 4,26 him, for he is our m hiding place frō the wind,
l Psal. 2,12. our refuge from the tempest of Gods wrath:
m Isa. 32. 2. of Sion also it is sayd, that n the poore of his
n Isa. 14.32 people shall shrowd in it; for there hath the
o Isa. 4,5,6. Lord o created a clowd by day, and flaming
p Exod. 13. 21 fyre by night, (as when p he brought his Israel out of Ægypt) and upon all the glorie, is a defence; there is a shadow in the day for the heat, a refuge and shelter for the storme, and for the rayn. It is requisit therefore, that

all

all men come q to Christ, if they would haue life, and by him r unto the Father, and abide in ſ communion with them both; that they may be t found in him, and haue the iuſtice which is of God through faith; that they may v know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable unto his death: this is as the firſt and great commandement of the law, and the ſecond is like unto it, that they ſeeke w the place which he hath choſen to put his name there, & x loue the place where his honour dwelleth, where he y feedeth & cauſeth (his flock) to ly-downe at noon; that thither they bring z their riches, their glory and honour, that of every ſuch one the Lord may count when he writeth the people, a He was borne there; that ſo being b Chriſts, and children of the free woman, and heyres by promiſe; they may c receiue forgiuenes of ſinnes, and inheritance among them which are ſanctified by faith in him: for he hath ſayd, that d his Elect ſhall inherit his mountayne, and his ſeruants ſhall dwell there.

q Mat. 11. 28
r Ioh. 14, 6.
ſ 1 Ioh. 1, 3.
t Phil. 3, 9.
v verſe. 10.
w Deut. 12, 5
x Pſal. 26, 8
y Song. 1, 6.
z Iſa. 60, 5. Reu. 21, 26.
a Pſal. 87, 6.
b Gal. 3, 29. & 4. 26. 28. 31.
c Act. 26, 18
d Iſa 65. 9.

But, two things there are, which will hinder our feete from running this way,

if We beware not of them: the one is, too much liberty, which many men take in the faith of the Goſpel, and obedience of the ſame, whiles they turne Gods grace into wantonneſſe, and abuſe his mercy to the fulfilling of their owne luſts and licenciouſnes; whereas they ſhould make an end of
e Phil. 2. 12. *their ſalvation e in feare and trembling,*
f 1 Pet. 4. 18 *knowing that euen the f righteous are ſcarcely ſaved. Whiles alſo they take boldnes to communicate in ſpirituall actions with any, ſuppoſing that the ſinnes of ſome, or of the publick congregation cannot hurt them, eſpecially if in hart they diſallow the evill, and condemne the ſame. Such men ſeeme not to diſcern the nature of communion, how farre it reacheth; or the contagion of ſinne, how farre it infecteth. They ſeeme neyther to haue learned the law, g which taught, that a man*
g Hag. 2. 12. 13. 14. *by bearing or touching holy things, was not himſelfe made holy thereby, but a polluted perſon touching any of them, made them unclean: nor the doctrine of the goſpel, which*
h 1 Cor. 10. 18. *confirmeth, that h they which eat of the ſacrifices are partakers of the altar; and all*
i verſ. 17. *they i one bread and one body, which partake of one bread; where if there be but a*

litle

k litle leaven, it maketh ſowre the whole lump. And then looke how farre they partake with other mens ſinnes; ſo farre are they in danger, to l receiue of their plagues. k 1 Cor. 5. 6 &c. l Rev. 18. 4.

The other impediment, is over much ſtraytnes which ſome men haue in their owne bowels: whiles their feeble conſciences are too much affected, both with their owne and others infirmities. Such had need to haue their knowledge and faith increaſed, their harts inlarged, leaſt by expecting a greater perfection in themſelues and others, then is to be found upon earth, they faint and fall. Let ſuch looke on the image of Chriſt, as he is portrahed m in the ſcriptures, whiles the chaſtiſement of our peace was layd upō him; ſo ſhall they finde balme for their wounded conſciences; and healing for their ſoules by his ſtripes; and their ſhivered bones will rejoyce. For of his cup muſt we all drinke our parts, and be baptiſed with his baptiſme into his death, before we can taſte the ſweetnes of his life; and be under the rigor of that ſchole-maiſter n the law like ſeruants, ere we can perceiue the adoption of ſonnes, and libertie of his faith and Goſpel. And if he m Pſal. 22. Iſa. 53. Mat. 27, &c. n Gal. 3, 24.

which knew no ſinne, and had but our ſinnes imputed unto him, felt ſuch feares and ſorowes in his pretious ſoule, and was ſo ſmitten of God and humbled, ſo deſpiſed and rejected of the world: What ſhall we exſpect, in

† Rom. 7. 18 *whoſe† fleſh there dwelleth no good thing. Let them alſo looke upon the eſtate of Chriſts church in all ages from the beginning, how it hath beene vexed with troubles & terrors, within and without, and they ſhall finde Si-*

o Rev 12. 2 Gal. 4 19. 26. 27. *ons caſe to be continually as o a woma in travel, Whoſe payns & infirmities are ſometimes ſo great, that the children come to the birth*

p 2 King. 19 3 *p and there is no ſtrength to bring forth. And When they haue viewed the many tribulations through which the Lord hath led his people, how he hath ſuffred them to be buffeted of Satan, perſecuted by enemies without, and moleſted with hypocrites within, for their trial and humiliation; they will confeſſe that*

q 2 Cor 5, 7. *we muſt walk here by q faith and not by*

r Colo. 3, 3. *ſight, for our r life is hidd with Chriſt in*

s Song. 1, 5. *God; his ſpowſe s is blacke, for the Sunne hath looked upon her, her owne mothers ſonnes haue beene angry againſt her, and all*

t Pſal. 45. 13. *the glory of the Kings daughter t is inward.*

And

And furthest astray are such vayn men as imagine to themselues a state of perfection, as if they had already v *attayned the resurrection of the dead: and do disclaime all Churches and societies where sinnes are to be seene. Moses face is* x *hid from them as with a veyle, they discerne not the use of his law, nor end of his ministerie, for a veil covereth their harts; neither see they the possession that sinne hath in them, yea in* c *all Saincts, so long as they dwell in these howses of clay, for which cause they sigh* d *desiring to be clothed with their howse which is from heauen, to* e *be loosed and to be with Christ. And when the veyl shall be taken from those mens harts, who so farr mistake themselues to be that they are not: they will crie with the Leper,* f I am unclean, I am unclean: *and will* g *remember their waies and be ashamed, and never open their mouth any more, because of their shame, but will* h *judge themselues worthy to be cut of, for all their evils that they haue committed. Such also as eyther of ignorance, or worse humour, doe unorderly depart, and rend themselues upon every occasion from the Church and body of Christ;*

v Phil. 3. 11. 12.
x Exod. 34. 30. 33, 35. 2 Cor. 3, 13. 14. 15.
c Rom. 7, 17 18. 1 Ioh. 1 8. 18.
d 2 cor. 5, 2
e Phil. 1, 23,
f Levit. 13. 45.
g Eze. 16. 61. 63.
h Eze. 20. 43,

will walke better, when they haue learned
i Gal. 6. 2. *to* i *beare an others burden, and tread in*
the steppes of Christ, his Prophets, and
Apostles; who used all good meanes with
patience, to reclaim the offenders, before
they forsooke them. Yet because the faith
k Iam. 2, 1. *must not be held* k *in respect of persons,*
l Exod. 23, 2 *neyther may we* l *follow a multitude to do*
evill; and it often falleth out that the
m Isa. 1. 21. m *faithfull city becometh a harlot, and they*
n Mic. 2. 8. *which were* n *yesterday Gods people, are*
risen up on the other side, as against an
enemie: therefore the Saincts should
be wise in hart, and not hold communion
with any but in the Light, in the faith, in
the true worship of God; for he is gealous
euen over his owne people, and will not
o Exod. 23. 21. o *spare their misdeeds, but will take his*
p Rev. 2, 5. *kingdome from them, and remoue* p *the*
q Amos. 3. 2. *candlestick out of the place, if they repent*
not; and as he sayth by his Prophet, q You
onely haue I knowen of all the families
of the earth, therefore will I visit you
for all your iniquities. *Thus may Chri-*
stians walk as they are counselled by the
r Eccle. 7. 18 *wisedome of God, not being* r *just overmuch,*
i verse, 19. *neyther* s *wicked overmuch, laying hold, and*
not

not withdrawing their hand from this, that he which feareth God, ſhall come forth of them all. verſe. 20.

For this cauſe haue I endevored, (though the vnfitteſt among many,) to help forward in the way of trueth, ſuch as loue the ſame with me; and haue penned this treatiſe following, for their ſakes, that haue not means and leyſure to ſearch the ſcriptures as they ſhould and would, or by reaſon of their weaknes cannot gather and compare the ſcriptures together for their comfort and aſſurance in theſe points, as they deſire. I haue laboured both for playnnes and breuity, as I could in ſo large and ample Argument; and by references rather ſent the Reader to loooke himſelfe into Gods booke, then to inſiſt upon collections or expoſitions of mine owne. Wherein if any places be alleged amiſſe or impertinent, or things gathered otherwiſe then the Text will afford; (as through my ignorance, or vnheedines, no doubt many may be:) I humbly ask pardon for the ſame, both of God and his people; and do deſire the Reader not to rely upon my judgement in any thing, but as him-

himselfe by the wisedome of Gods spirit, shall see agreeable unto trueth. For if any shall buyld upon my words, without sure ground from the Law of the Lord; he shall first offend God, who hath v giuen his scriptures by divine inspiration, to teach and perswade all trueth, to improue and correct all error, to instruct in righteousnes, and make men perfect unto every good work; he shall injury me also who haue written these things to be tryed and examined by Christs law, not to be accepted for a law; and he shall injury his owne soule, by relying upon the word of frayl man, whose breath is in his nosthrils, which cannot stablish the hart, nor assure the conscience in any thing. Let therefore the grasse wither and the flower fade, for it is the x word of our God that shall stand for ever.

v 2 Tim. 3, 16 17.

x Isa. 40, 8.

Finally this one thing I would advertise thee of, (good Reader,) that sometimes I alledge the scriptures otherwise then our common translations haue them; when the force of the Originall words, doth afford an other or more ample sence. Herein I fear not to be blamed of any that loue the trueth

in

in incorruption; and for the places ſo changed, I leaue them to their trial that are men of judgement. The Lord who is author of every good gift unto all men, who paſſeth by the ſinnes of his ſervants, and covereth all their treſpaſſes; paſſe by in mercy, whatſoever in this work is done amiſſe: and turn theſe my labours, to the glory of his name, and the benefit of his people. Amen.

HENRY AINSWORTH.

The

The Contents of the Chapters.

OF the communion and peace that was at the first: and how soone it was broken. Chapter. 1

Of the horrible miseries that Divils and men fel into, after they had forsaken God. Chap. 2

Of mans redemption, and the renewing of his peace, by the grace of God in Iesus Christ. Chapt. 3.

Who be the Saincts of this communion. chap. 4.

Holynes or sanctitie, what it is. Chapt. 5.

How holynes is giuen unto God and Christ, and how unto creatures. chapt. 6.

How the word was communicated with Adam and his children and of the Saincts interest in the same. Chapt. 7.

How God by his word hath alwayes called and separated a people, from communion with Divils and wicked men, to the fellowship of his grace, by faith in Christ Chapt. 8.

How farre we must avoyd communion with Divils, and how farre with wicked men. Chap. 9

How

How the Saincts are called out of themſelues, and taught to forſake their owne wayes and works, that they may haue communion with God in Chriſt Chapt. 10

Of the communion that we haue with God, in generall. Chap 11.

Of the communion that we haue with Ieſus Chriſt our mediatour Chapt. 12

Of our communion with the holy Ghoſt. Chap. 13

How the foreſayd communion and peace betweene God and his Saincts, is ſometimes interupted by their ſinnes: what unreſt and trouble they then feele in themſelues, and how their ancient peace is renewed. Chapt. 14.

Of the communion that the Saincts haue in this life with Angels. Chap. 15

How the Saincts on earth are called to a holy communion among themſelues. Chap. 16

How the Saincts gather into communion, and grow up unto a body or church. Cha. 17

Of the communion that the Saincts in all churches haue in things ſpirituall. Chap. 18

Of the communion of the Saincts in civil things and humane. Chap. 19.

How the communion and peace of the Saincts is hindred by enemies without. Cha. 20.

How the communion of the church, is diſturbed by troubles and ſinnes within it ſelfe. Chapt. 21.

How the communion of Saincts may be purged of the evils that ariſe therein, by the powers and cenſures of Chriſt: and how need-

needfull it is for the Saincts all, to looke hereunto. Chapt. 22.
How farre the Saincts may hold and walk in communion together, if offences be not removed. Chap. 23.
Of the communion that one Church hath with another. Chapter 24.
The Conclusion.

THE COMMVNION OF SAINCTS.

CHAPTER I.

Of the Communion and peace that was at the first; and how soone it was broken.

FORASMUCH as we finde in the Scriptures so great a difference made, betweene the sonnes of Adam, that some are named the children [a] of God, of [b] the Light and Day, the [c] Saincts of the Most-high, the [d] Lords chief treasure, the [e] heyres of blessing; othersom, the [f] children of men; of [g] this world, of the [h] Divel, & [i] of curse; & the one of these sorts [k] cõmanded to [l] separate from the other, but to entertayn and continue a holy [m] communion among themselues, endea-

a 1 Ioh. 3, 1. bos. 1, 10.
b 1 Thes. 5, 5.
c Dan. 7, 22.
d Psal. 135, 4.
e 1 Pet. 3, 10.
f Gen. 6, 2.
g Luk. 16, 8.
h Iob 8. 44.
i 1 Ioh. 3, 10.
i 2 Pet. 2, 14.
k 2 Cor. 6, 17
l Act. 2. 42.
heb 10, 2425

m *Ephes.* 4,3. vouring to keepe the m unitie of the Spirit in the bond of peace: it is good and needfull that we knowe, both who are the persons, and what be the causes and conditions of this communion; how far the bounds and limits of it doe extende. For the better perceiuing hereof, let us take a summarie viewe, of the first state of us all.

n *Act.* 17,26 2. God which hath made of n one blood all mankinde, to dwell on all the face of the earth; made in the begin-

o *Gen.* 1,31. ning, o all things good: but chiefly imprinted the image of his Majestie, on angels and on men, and communicated his graces with them. The Angels he crea-

p *Psa.* 104,4 ted pholy Spirits, q excelling in strength,

q *Psa.* 103,20 and in r glorie; and in all abilitie & rea-

r *Dan.* 10,5,6 dines to doe his will; & set them to serue

s *Mat.* 12,25 himselfe in s heauen, there to behold the

luke 2,15, joyfull light of his face; where the t ma-

t *Dan.* 7, 10. ny thousands of the minister vnto him, and are as v charets whereon his Majesty

v *Psa.* 68,17 & 18,10. rideth. Vnto them he vouchsafed his loue and honour, that they should be

x *Iob* 1.6. named the x Sonnes of God; yea his own glorious title he imparteth vnto them

when

hen in the ſcripture he calleth them Gods. And for this their excellent reation, he requireth of them prayſe id glorie; which thoſe heauenly ſoul- iers cheerfully a performe to the Lord f hoſts, of whoſe glory the whole earth full.

3. Gods fauour vnto man aboue all rthly creatures, appeareth in the odly frame and faſhion, firſt of his dy made of b earthly mould in admi- ble comelynes, bewty & proportion; with alſufficient furniture of ſeuerall embers, for his owne uſe and ſeruice his maker. He is ſo clad c with skin fleſh; & joyned together with bones d ſynewes; the veines and arteries are diſpread over all, and every parte ſo maingly framed, in ſuch curious weiſe t the Prophet compareth his faſhio- g to an d *Embrodery* beneath in the th; and minding this excellent work- ſhip, ſayth unto God, e *I will prayſe e, for I am fearfully & wonderfully made,* o the body (the houſe of f clay) God inſpire the g breath of liues, and the became a living ſoule; for the

y Pſa. 97, 7. *with heb.* 1, 6 & Pſal. 8, 6. *with hebr.* 2, 7.
z Pſal. 148. 1, 2, 5.
a Luke 2, 13 iſai. 6, 3.
b Gen, 2, 7.
c Iob 10, 11.
d רקמה Pſa. 139, 15.
e ver. 14.
f Iob. 4, 19.
g Gen. 2, 7.

h Iob 33,4. breath of the Almightie gaue him h
i Pro. 20,27. and this breath or minde of man, is
light or candle of the Lord, which
cheth all the bowels of the belly.
spirituall & immortall substance so
fused, had very singular & gracious
k Iob. 38,36 douments of k wisedome, vnderst
ing, will, & many affections, all
l Gen. 1,31. for the holy m Trinitie had consulted
m Idem 26. gither to make him an excellent
1 John. 5,7. ture; and so the man did carie the
n Gen. 1,27 of God, n for in it he was created.
o Col. 3,10. had o knowledge, righteousnes and
eccles. 7, 31. lynes for performance of all duti
his maker, and his fellow creatures;
p Eph. 4,24. this in p trueth simplenes and sincer
q Gen. 1,28. He had q rule and soveraignty ove
earth and seas, & all the plenty of
he knew the hidden nature of the
r chap. 2,19. tures, & gaue them r names accordi
this world was made for his sake,
s Deu. 4, 19 the glorious s Sun and Moone &
t Gen. 1,28. for his use & seruice. He had the
sing of the Lord vpon himselfe an
v chap. 2,18. creatures under him; a v help like
22. himselfe made, and giuen unto him
comfort and procreation of his ki

garden of delight, full of all pleasant
uits, planted by Gods owne hand, for
yield him food & solace; he was all
norable inwardly & outwardly, there
as nothing in soule or bodie whereof
might be y ashamed; for he was the
eneration and a glorie of his God, he
d giuen him b life and grace, and his
sitation preserued his spirit.

4. And God which made all things
or his owne sake, made this earthly
ng to be his subject and to serue him:
herefore he communicated with him
s word, informing him how to walke
oth in body and mind obedient to his
ill. For outward exercise he had the
rden to d dresse & to keepe; for inward
temptation, the seuenth day e sanctified
a holy rest: and two trees before him
f divers ende & use, the one f of *life*, by
e eating wherof he might haue hope to
ue in God g for ever; the other of *know-*
dg of good & evil, the tasting whereof
ould bring him unto assured h death,
ith all his posteritie. Thus God gaue a
w to man in his innocencie, and requi-
d obedience which was easy to be per-

x Gen. 2. 8. 9.
y Idem. 2, 25
z Act. 17, 28
a 1 Cor. 11. 7.
b Iob. 10, 12
c Pro. 16, 4.
d Gen. 2, 15.
e verse 3.
f verse 9.
g cha. 3, 22.
h Gen. 2, 17

formed; which he graciously would accept; for which, his blessing should have abidden, his favour and light of his face haue shined still upon him continually.
i Psa.104,31. Then did the Lord rejoyce in his works
k Prou.8,31. & his *Wisdome* k took solace in the compasse of his earth; peace was betweene
l Psa.145,10. him and his creatures, all his works l did
m Iob 38,7. praise him, & his Saincts did blesse him: the m starres of the morning sang prayse togither, and all the sonnes of God (the Angels) rejoyced.

5. And then some beames of the incomprehensible light and joy and sweet societie, which the Father Sonne & Holy Ghost had from all eternitie
n Prou.8.30 john 17,5. n among themselues in the unitie of the Godhead, were communicated with those principall creatures the Angels & men; while
o Mat.11,10 the one sorte did o alwayes behold his face in heauen, the other enjoyed his favours in paradise: then also was sweete harmonie & most comfortable fellowship, peace & amity
p Iob 5,23. p betweene the creatures, for their mutuall delight & cōsolation; without division discorde or enmity, there were no hatefull spirits made

to

to rebell against God, to tempt & torment man, or misuse any other creature. No death diseases or calamities to molest the; no terrours to driue them from their Maker; no guiltie feares to afflict the soule, no noysome lusts to reigne or rebell in their bodies; nor any other meanes to hinder or disturbe the peace and communion, or cause jarr and debate among all or any Gods handy workes.

6. But some of those sonnes of God the Angels, soone [q] sinned; & abode not in the trueth, neyther kept their first estate; but forsooke their owne habitatiō, where they dwelt in blisse with God: & so became the causes of their owne endlesse and unspeakable miseries. For they hauing fallen of their owne accorde; were not holpen nor [r] spared, but forsaken of God, separated from the other holy and elect Angels, thrust out of heaven, and bound in bonds of eternall night and darknes, to be reserved for judgement at the appointed time.

[q] 2 Pet. 2, 4. *John* 8, 44. *Jude vers.* 6.

[r] 2 Pet. 2, 4.

7. These Spirits, being of Saincts become vncleane Diuels, hatefull to the Lord, impenitent & malicious in themselues;

ſelues; fell alſo to be [f] mankillers euen from the beginning; and liars againſt the trueth of Gods word, [t] aſſaulted our firſt Parents, the woman by the Serpent, the man by the woman; & by ſubtilty drew them into tranſgreſſion of Gods playne Law, and ſo into the ſnares of ſinne and death: and this ſoone after their ſeating in paradiſe, as by Moſes narration doth appeare. For which willing tranſgreſſion, whereby thoſe our progenitours wrapped [v] themſelues & all their offſpring in everlaſting woe and wretchednes: the communion and peace betweene God & man, was ſoone diſanulled alſo; & with all earthly creatures for mans ſake. Then was Gods [x] curſe poured out on the head of that olde Serpent, & his wrath into the world; where the creature became [y] ſubject to vanitie. Man which had hid himſelf from the face of his Maker, was found out, arraighned and judged for his diſobedience; was thruſt out of the garden of pleaſure, and the holy [z] Angels kept him from the tree of life. Thus was his happines ſuddenly changed into miſerie; in labour and ſorow to ſpende his

[f] Ioh. 8, 44.

[t] Gen. 3, 1, 2, &c.

[v] Rom. 5, 12 15, 18.

[x] Gen. 3, 14, 15--17.

[y] Rom. 8, 20 &c.

[z] Cherubims gen. 3, 24,

his dayes, till the ſpirit goe out of him vnto God for judgement; & the body returne to duſt.

Man (that is) in honour, and vnderſtandeth not; he is like to the beaſts, that periſh. Pſal. 49, 20.

CHAPTER II.

Of the horrible miſeries that Diuils and men fell into, after they had forſaken God.

THat wee may the better diſcerne Gods grace unto us in Chriſt, who hath freed us from all calamities, and reſtored us to a moſt happie ſtate, from which we ſhall never fall: let us take a view more particularly of the many miſeries, which ſinne did bringe vpon the creatures; ſo will the benefit of our redemption appeare moſt precious, our hearts ſhall be filled with gladnes, and our mouth with ſongs of prayſe, to him that hath ſaved us from ſo great a deſtruction.

2. The Divill having willingly rebelled againſt God, repented not of his wickednes, but being full of malice, ſet himſelfe as an enemie againſt the Lord

and his creatures. And for this cauſe is named in Hebrew [a] *Satan*, that is, *a Fiend*, an [b] adverſarie, enemie or reſiſter, [c] hindering all good, [d] beginning & helping forward all evill. He is called alſo with his fellowes [e] *Shedim*, that is *waſters*; for the ſcath & hurte which they doe, [f] preying upō the creatures & ſpoyling them: and [g] *Seghnirim*, that is rough, rugged or hayrie, for the horror of their hiew, wherein they appeared like [h] Satyrs, or other ugly creatures; & wherewith they terrified ſuch as ſaw them. In Greek he is named [i] *Diabolos* (*Divel*) that is, a calumniator, becauſe he malicioufly [k] accuſeth, detracteth and depraveth, the perſons, words, actions, not of men onely, but euen of [l] God himſelfe. He is called alſo the [m] *wicked* or *malignant* one, for moleſting, and with his [n] fierie darts endeavouring mans ruine and miſerie: the [o] *Tempter*, for aſſaying to drawe men vnto ſin: a [p] *Serpent* and a *Dragon*, for his ſubtilty and fiercenes, and venemous nature: an [q] uncleane ſpirit, for his filthines: a [r] lying ſpirit, for his falſhood and deceit, being a Liar & the father [s] thereof,

a Iob 1, 6, revel. 20, 2.
b 1 Pet. 5, 8.
c Zach. 3, 1.
1 theſ. 2, 18.
d Mat. 13 28, 39.
e שדים deu. 32, 17.
f Luke 8, 29 30, 33.
g שעירים levit. 17, 7.
h Eſa. 13, 21 & 34, 14.
i Mat. 4, 1.
k Rev. 12, 9 10. Iob 1, 9, 11. & 2, 4, 5
l Gen. 3, 3, 4, 5.
m ὁ πονηρὸς.
1 John 2, 13.
n Eph. 6, 16.
o Matth. 4, 3
p Rev. 12, 9
q Iuk. 11, 24
r 1 Kings 22 23.
s Ioh. 8, 44.

of, no trueth is in him. And though one Divil be principall, yet hath he many partners called [t] *his Angels*; all of them malicious & [u] uncleane spirits like himselfe, going about with him that [x] roaring lyon, to rende & to devour. These [y] spirituall wickednesses are authors, instruments and abettours of all manner [z] ungodlines, unrighteousnes, abomination & uncleannes; they seeke by all meanes to overthrowe Gods kingdome, and to stablish their owne; therefore like ravenous birds [a] they devour up the seede of the word, least men should believe it & be saved: and like [b] enuious men, sowe tares among the wheate, and goe their way; they corrupt mens minds with errors and heresies, the doctrines [c] of Divils. Great knowledge they have to doe evill, and are therefore called [d] *dæmones*, that is cunning or skilfull; great abilitie also to effect it, and are therefore named [e] *principalities* and *powers*; their captaine being called [f] *the prince of this world*, for his effectuall [g] working in the children of disobedience; and is compared [h] to a strong man armed, keeping his pallace;

[t] Mat. 25, 41.
[u] Mat. 10, 1. &c.
[x] 1 Pet. 5, 8.
[y] Eph. 6, 12.
[z] Mat. 4, 3, 9 & 12, 45. John 13, 2. Act. 5, 3. Rev. 16, 14.
[a] Luke 8, 5, 12.
[b] Matth. 13, 25, 28, 39.
[c] 1 Tim. 4, 1
[d] Matth. 8, 29. marke 5, 12.
[e] Col. 2, 15.
[f] John 12, 31. & 14, 30.
[g] Ephes. 2, 2.
[h] Luk. 11, 21

yet

yet is he also raunging abroad, and very diligent to worke mischief; and therefore i compasseth the earth to and fro, and walketh aboute in it; seeking to k winnowe the godly as wheate, & make theire faith to faile. And as there is no ende of these fiends wickednes in themselues, and their owne abominable nature: so neyther would there be ende or measure of their cursed actions and effects; were it not, that God restreyneth their malice, and hath set up the kingdome of his holy sonne Iesus, to l loose the workes of the Divel; to destroy and m abolish him.

i Iob.1,7.& 2,2.
k Luk.22.31
l 1 Iob. 3,8.
m Heb.2,14. Reu.12,7,10

3. And as these foule spirits, being fallen from grace, thus set themselues against God & all goodnes; so God againe cast them out of his favour and from his presence, (wherein is the n fulnes of joy) from the chearfull light, libertie & happines which they injoyed, & thrust them downe o into hell, there keeping them in euerlasting chaines, under darkenes, unto damnation in that day, when he will come to judge the worlde. And although they haue in the meane space some

n Psa.16,11
o 2 Pet.2,4. Jude ver.6.

ſome looſnes and libertie, not onely to range abroade in the world, but euen to p appeare before God in heauen, when he pleaſeth ſo to ſuffer them: yet haue they no joye in his preſence, but q horror & trembling; neyther is there any comfortable r communion betweene his majeſtie and them, nor peace betweene the holy ſpirits and them; but Michael and his Angels ſ warreth againſt them, t ſtriveth with them, and v rebuketh them in the name of the Lord, for his choſens ſake. Enmitie hath x he alſo put, and warre betweene the ſaincts on earth and them; the ſaincts whom he hath redeemed from their damnation, by the y blood of his beloved ſonne; by whoſe blood they z overcome; and under their feete, the God of peace a will treade downe Satan ſhortly. In dreade thoſe damned ſpirits are of the b bottomleſſe deepe, which they deſired Chriſt, that he would not commande them into; & fearfullly they exſpect frō his hand torment, the effect of that c curſe which is come upon them to the utmoſt, and ſhall be executed in unſpeakeable manner and

p Iob 1,6,7. 1 King. 22,19 21,22,23.
q Iam. 2,19.
r 2 Cor. 6,14 15 mat. 8,29
ſ Rev. 12,7.
t Iude v. 9.
v Zach. 3,1,2
x Gen. 3,15. ephes. 6, 12. &c.
y Ephe. 1,7.
z Rev. 12,11.
a Rom. 16,20
b ~~Reuel~~ Luke 8,31.
c Gen. 3,14.

measure

measure in that day, when (having fulfilled the measure of their sinne) they shall be d cast into the lake of everlasting fyre and brimstone, prepared for them; & so without end or relaxation of their miserie, be separated from the Lord and all his Saincts, from his life, light, and blessed communion, for ever and yet.

d Rev. 20, 10 mat. 25, 41.

4. Men that had ben made in the similitude of God, holy just happy & immortall, without any want or imperfection in soule or body; not continewing in this honour, but making shipwrack of faith by beleeving the word of Satan; & of good conscience, by obeying his counsell, & acting the same: whereas they were promised, to be as e Gods knowing good & evil, fell by this meanes into corruption and miserie, and became like diuils, f without God in the world; subject to the horrour of his wrath, and eternall damnation. Whose woefull estate is to be considered, first in regard of sinne; (wich stayed not in one action but fretted as a canker and overspread all:) secondly of punishments for sinne, both of these are in soule & body, and

e Gen. 3, 5.

f Atheists eph. 2, 12.

and their full measure or acomplishment is of the one in this world, of the other in the world to come.

5. The first sin of man was as venim, that soddainly spread it selfe into all the powers of soule and body: and subdued thē all under death & corruptiō so soon as the serpent had bitten him. And as he was the roote of all mankinde; so did the contagion also spreade into all the branches his children. By g his disobedience many were made sinners, and became h dead; euen by the i one offence of that one man was the evill propagated vnto k all men, to condemnation: who now being evill by nature, could neyther l speake nor doe good, but dayly wexed worse. So that when the Lord m from heauen looked downe upon the sonnes of Adam, to see if there were any that did vnderstand, that did seeke God: beholde, all were gone back, all were corrupt, none that did good, no not one; yea euen the children n from their birth and conception uncleane and sinfull.

g *Rom. 5, 19*
h *ver. 15.*
i *ver. 16.*
k *ver. 18.*
l *Matth. 12, 34.*
m *Psal. 14, 2, 3. 4. rom. 3, 10, 11, 12.*
n *Leu. 12, psal. 51, 5. & 58, 3.*

6. The corruption and nakednes of man

man in ſoule, is to be ſeen in the under-
o 1 Cor. 2, 14 Jer. 10, 14. ſtanding, which o perceiueth not, ney-
ther can know the things of God; yea
though light ſhine into this darknes, yet
p Iohn 1, 5. doth not the p darknes comprehend it,
q Deut. 29, 23, 24. qthe hart knowes not, the eye ſees not,
the ear hears not after much inſtruction:
r 1 cor. 1, 20. mans wiſdome is but r fooliſhnes, and
whatſoever he ſauoureth in minde, is
ſ Rom. 8, 7. t verſe 6. ſenmitie againſt God and t death to him-
ſelf. The hart of man, which is the foun-
v Pro. 4, 23. tayn v whence all the actions of life doe
x 2Py and WJK importe all theſe evils, Jer. 17. 9. flow; is x crooked, crafty, deceitfull a-
boue all, and wretched, deſperately ſick
y Gen. 6, 5. z chap. 8, 21. euen unto death: ſo that y every fiction
of the thoughts of his heart is onely euil
a Ier. 4. 22. every day z euen frō his childhood. And
as the minde is without a the knowledge
b Pſ. 106. 21 of God, or b forgetfull if it haue known
c 1 Tim. 6, 7. him; ſo is it otherwiſe c corrupted in the
faculties thereof, & caried with d vanitie.
d Eph. 4, 17 The Conſcience which all men haue
e Rom. 2, 15 within them, to e beare witnes of their
f Tit. 1, 15. works, this alſo is f defiled togither with
the minde; & through cuſtome of ſinne,
g 1 Tim. 4, 2. and Satans effectuall working is g ſeared
as with a hotte yron, and become with-
out

out remorse or feeling. The [h] Will is also alienated from God, and from his [i] correctiō counsel, or hearing the same. All the other affections in like manner corrupted, by cruell [l] hatred one of an other, euen of owne [m] brethren; of that which is [n] good, yea euen of [o] God himselfe: the loue and delight being set on [p] vanitie & wickednes. Finally the soule of sinfull man is fraught with [q] all unrighteousnes, wickednes, maliciousnes, wrath, envie, debate, covetousnes, inordinate lusts, ambition, pride, unmercifulnes, and deepe hypocrisie, with all other vices: being [r] empty & destitute of everie good grace and vertue; he hath neyther [s] feare of God, nor reverence of man; yea, that there is [t] no God, be all his cogitations.

h Psal. 81, 18
i Prou. 1, 25, 30.
k Isa. 28, 12
l Tit. 3, 3.
m Pro. 19, 7
n Mich. 3, 2
o 2 Chro. 19, 2.
p Psal. 4, 2.
q Rom. 1, 23 &c.
r Mat. 12, 44
s Psal. 36, 1. Luke 18, 2.
t Psal. 10, 4.

7. The body (which is the [v] earthly tabernacle and [x] sheath of the soule) and all the mēbers of the same, are fit instruments to fulfill the evill thoughts of the minde; and be [y] giuen over in like weise to the service of vncleannes and iniquity: the evils which lust hath conceived inwardly, are by Satans helpe and these in-

v 2 Cor. 5, 1.
x נדנה dan. 7, 15.
y Rom. 6, 13, 19.

ſtruments, brought forth and effected. Hereupon doth man commit all iniquitie with greedines: his [z] hands execute wickednes and crueltie; his [a] feet runne to evill, and make haſte to ſhed blood; his [b] eyes are full of adulterie, & cannot ceaſe to ſinne, defiled with [c] haughtines and mocking, with [d] murther and [e] maliciouſnes; his throate [f] is an open ſepulchre, the venim of aſpes is under his lips; his mouth, full of curſing and bitternes; his tongue, an [g] unruly evil, full of deadly poyſon, a world of wickednes, defiling the whole body, and ſetting on fire the wheele or courſe of nature, being it ſelfe ſet on fire of hell, wherewith he curſeth men & [h] blaſpheameth God. His carkeſſe he decketh and cloatheth with pride; his belly he pampereth and filleth with exceſſe, for it is his [i] God; he is poured out into all laſciviouſnes. Neyther is there any [k] uncleannes, fornication, unnaturall filthines or beaſtlines, wherewith he abuſeth not his own body: no trechcrie, theft, murther, witchcraft, worſhip of idols, yea euen of [l] diuils, which he committeth not. And theſe things he doeth

[z] Pſal. 58, 2
[a] Prov. 1, 16
[b] 2 Pet. 2, 14
[c] Prov. 6. 17 & 30, 17.
[d] Pſal. 10, 8.
[e] Act. 8. 23
[f] Rom. 3, 13.
[g] Iam. 3, 6, 8
[h] Levit. 24, 11.
[i] Phil. 3, 19.
[k] Rom. 1, 26 27, 29. Lev. 20, 10, 13, 15
[l] Rev. 9, 20, 21. Pſal. 106, 37, 38.

with

with an high hand & obstinate heart, till he become most [m] abominable & filthy, drinking iniquitie as water; making it [n] a pastime to doe wickedly, [o] refusing not any evill; but for to glutte himselfe with his lothsome delights, addeth sinn unto sinne, & [p] drunkennes unto thirst, groweth [q] past feeling, and after his [r] hardnes and heart which cannot repent, heapeth up wrath against the day of wrath & of the revelation of the just judgement of God, unto whom he hath sayd, [s] departe from me, for I desire not the knowledge of thy wayes; who is the Almightie that I should serue him, & what profit should I haue, if I should pray unto him.

m Iob 15,16
n Pro. 10,23.
o Isa. 56,4.
p Deut. 29, 19.
q Ephe. 4,19
r Rom. 2,5.
s Iob 21,14 15.

8. So men that would themselues be [t] Gods, are fallen to such impietie, that they are not farre from the lothsome nature of divils; which our Sauiour signified, when he called Iudas [v] *a divill*; and the Iewes, the *divils childrens*. And now God abhorres al wretched mans works, and euen his most [x] religious actions, which his troubled, ignorant & hypocriticall conscience causeth him to performe. The Lord regardeth neither [y] him

t Exec. 28, 2 Gen. 3,5.
v Iob 6, 70. & 8, 44.
x Isa. 1, 13, 14.
y Gen. 4,5.

z Pro. 21, 27. nor his offring, his ſacrifice is z an abomination, his prayer is a turned to ſinne,
a Pſal. 109, 7 all his worſhip is b vaine; his workes of
b Mat. 15, 9 mercie c unprofitable, & d nothing is pure
c ch. 6, 1, 2. unto him, his labour e & his revenues are
d Tit 1, 15. unto ſinne; he himſelfe lyeth f dead in
e Pro. 10, 16. ſinnes, and the g ſoule of God doth hate
f Epheſ. 2, 1. him. Therefore h his eyes ſhall fayle, his
g Pſal. 11, 5. refuge ſhall periſh, & his hope be exſpi-
h Iob 11, 20. ration of ſoule: for he i offreth the ſacri-
i Eccl. 4, 17 fice of fooles, and knoweth not that he
k 2 Tim. 3, 8. doeth evill; he is k reprobate concerning
l Tit. 1, 16. faith, abominable, l & unto everie good worke reprobate.

9. The rewarde of ſinne unto man, from the juſt hand of God, is fearfull
m deu. 32, 35 m vengeance n curſe and o death, begunn
n prov. 3, 33. in this world, to be fulfilled in the next.
o Rom. 6, 23 His vengeance and curſe God inflicteth, ſometime by his owne powrefull hande upon the bodies and ſoules of ſinners; ſometime he uſeth his creatures to torment them: yea often he vexeth one man by an other, and euen by himſelfe. For
p Gen. 3, 7, 10. man in himſelfe hath confuſion, & is p aſhamed of his owne body and members; his reaſon, will & affections are often at warre

warre one with another, and his concupiſcences [q] fight within him: rankerous envie [r] fretteth and conſumeth him; carking covetouſnes [ſ] pierceth him through with many ſorowes; his owne inordinate luſts doe vexe [t] and make him ſick and leane; generally his whole life he leadeth in vanitie [v] and vexation of ſpirit, all his daies are ſorowes, and his travaile griefe; his heart taketh not reſt in the night; for he is like [x] the raging ſea that cannot reſt, whoſe waters caſt up mire & dirte; there is no peace unto him. Againe he is often troubled in mind for his miſdeeds, guiltie feares do torment his conſcience, & he is [y] condemned of his owne hearte; [z] diſpairing of all help & mercy at Gods hand: whereupon men dreade oft times [a] where no dreade is, and the [b] ſound of a leaf ſhaked doth chaſe them away, they flee as from a ſword & fall, no man purſuing them; a [c] ſounde of feare is in their eares, that in their proſperity the deſtroyer ſhall come upon them, neither beleeue they to returne out of darkenes. So that in this miſerie, loathing longer life, ſome lay violent hands [d] on their own bodies,

q Iam. 4, 3.
r pſa. 112, 10
ſ 1 Tim. 6, 10
t 2 Sam. 13, 2, 4.
v Eccl. 2, 17 23.
x Iſa. 57, 20 21.
y 1 Ioh. 3, 20
z Gen. 4, 13.
a pſal. 53, 5.
b Ieu. 26, 36 deut. 28, 65, 66.
c Iob. 15, 21 22.
d 2 Sam. 17, 23. act. 1, 18

and murther themſelues. And man to man doeth all manner miſchief and outrage, that they are as [e] beaſts unto themſelues by reproaching, blaſpheming, robbing, defyling, captiving & murthering one an other, both ſecretly and openly, not ſparing their owne brethren, wiues, children or deareſt freinds in their ſauage wrath, hatred and crueltie. The Lord moreover afflicteth their bodies with [f] many grieuous & noyſome ſicknesſes; their bowels are inwardly tormented with paines, their joynts & limmes with aches; filthy leproſies, ſores and botches doe vexe and deforme them; burning & peſtilent fevers doe afflict and conſume them: neyther is there any parte or member from the crowne of the head to the ſole of the foote, which is not ſmitten & wounded; euen the minde & vnderſtanding with phrenſie & [g] madnes; and the bodies ſometime devoured with lice & [h] vermin, whiles they are yet aliue:

[e] Eccl. 3, 18. Job 24, 5, 7, 9, 14, 15, 21 22.

[f] Deut. 28. 21, 22, 35. &c.

[g] Dan. 4, 13 29, 30, 31.

[h] Act, 12, 23

10. The creatures all, are executioners of Gods juſt judgements upon wicked men. The heauens ſometime withhold their dewes and rayne, and become like

like [i] braſſe: ſometime they ſende down ſtormie tempeſts, [k] with haylſtones and fire, and other evill influences, to deſtroy the earth, the inhabitants & fruits thereof. The [l] Sun ſmiteth them by day, the moone by night; the [m] ſtarres from their bulwarks fight againſt them. The earth either [n] yieldeth not her fruit, but is like yron; or bringeth forth thornes and thiſtles and venemous weedes: yea ſometimes [o] openeth her mouth, and ſwalloweth men up aliue. Honger and famine doe afflict them, that for wante of foode they are enforced to eate the fleſh of their [p] owne children. The wild beaſts [q] preye upon and devoure them; euen the ſmalleſt and vileſt creatures, as [r] frogges, flies, lice and the like; are miniſters of wrath and vengeance upon the diſobedient. The fire breaketh out and burneth them with their ſubſtance; the water overfloweth and drowneth them. The [f] Angels of the Lord, doe purſue, ſcatter and deſtroy them. And the Divils unto whom wretched men yield homage and obedience, doe tyrannize over their [t] goods, their bodies & their ſoules;

i Leu. 26, 19
k Pſal. 18, 12 ecod. 9. 23, 24.
l Pſal. 121, 6
m Iudg. 5, 20
n Gen. 4, 12 & 3, 18.
o Num. 16, 32.
p Deut. 28, 53, 57.
q 2 Kings 17 25.
r Exod. 8, 6, 17, 24.
f Pſal. 35, 5. 6. 2 king. 19 35.
t Mat. 8, 32.

v Marc. 9,17 18,20,22. x Luke 8,27 29. & 11,14 y Ephes. 2,2. z 2 tim. 2,25

v tearing and tormenting them, casting them into fire and into water; x depriving them of reason sence & speech: having them also in horrible bondage vnder sinne, y working effectually in them, & holding them as in a snare z unto their owne will. So that the benefits of God towards them wicked men doe abuse to

a psal. 73,4. 5--8.

further a licencious nes and presumption; by his punishments also they are not bettered, but increase impietie, as it is written,

b Rev. 16,9.

b *Men blasphemed the name of God, which hath power over these plagues, & they repented not to giue him glory:*

c verse 11.

c *they blasphemed the God of heaue for their paynes & for their sores, & repented not of their workes.*

11. Therefore after a few evil daies on

d pro. 10,27

earth, which also for his sinns d are shortned, the man being broken, decayed & worne out with miseries, is caused at last

e Iob 18,14

to go to the eking of feares; death seazeth upon him, & separateth the soule frō the

f psal. 49,7, 9.

body; neither can f any man redeeme his brother, or giue his ransome to God, that he may liue still for ever, and not see the

g Iob 27,20 22.

graue: but g terrors take him away as waters, a tēpest stealeth him away by night;

God

God casteth upon him (his plagues) and spareth not, though he would faine flee out of his hand; as [h] a whirlewind yᵗ passeth, so is the wicked no more. For [i] his spirit departeth, he returneth to his earth, then his thoughts perish, his [k] forme & bewty consumeth; and as he himselfe, so his Name also shal rotte. His soule being [m] fetcht away from the body (wherein it lived and joyed but [n] a litle while in the momentany pleasures of sin,) is brought to the [o] prison of hell; where all damned ghostes fearfully expect their finall doome, at the greate day of God; when the soules being againe joyned wth their carkesses, which the Lord [p] will raise out of the dust; the seas and death and hell [q] having deliuered up the dead which were in them, they shall be judged euery man according to their workes [r] done in the body. The [s] bookes shall be opened, and all things brought to light that were [t] hidde in darknes, the counsels of the hearts made manifest; the [v] heauens shall declare mans wickednes, and the earth shall rise up against him; accounte shall be giuen of [x] euerie evill worke and idle

h Pro. 10, 25.
i Psal. 146, 4
k Psa. 49, 14
l Prou. 10, 7
m Luk. 12, 20
n Iob 20, 5.
o 1 Pet. 3, 19.
p Act. 24, 15
q Rev. 20, 13
r 2 Cor. 5, 10
s Rev. 20, 12
t 1 Cor. 4, 5.
v Iob 20. 27
x Iude v. 15 mat. 12, 36.

worde, & God will render to these sinners [y] indignation and wrath; they shall be [z] cast into the fierie lake prepared for the Divil and his Angels, and with them be tormented in those eternall flames; being for ever separated from the [a] presence of the Lord, and from the glorie of his power, from his comfort life and light: and Death shall [b] feede vpon them, the fyre [c] that is not blowne shall devour them. Then shalbe [d] weeping and wayling and gnashing of teeth, with too late repentance, and fruitlesse lamentation, in that [e] second death, and vtter darkenes where the [f] worme shall not die, nor the fyre be quenched for evermore. This is the portion of the wicked from God; and the rewarde of their sinnes from the hand of the Most High.

y Rom. 2, 8.
z Matth. 13, 39–42. & 25, 31, 32, 41, 46.
a 2 Thes. 1, 9
b Psa. 49, 14
c Iob. 20, 26.
d Mat. 8, 12.
e Rev. 20. 14.
f Isa. 66, 24 marke 9, 43, 44.

The wicked is kept vnto the day of destruction; they shall be brought forth to the day of wrath. Iob 21. 30.

CHAPTER III.

Of mans Redemption, & the renewing of his peace by the grace of God in Iesus Christ.

GOd, though he spared not the Angels which sinned of their own accord,

&

& maliciously drew man into their condemnation: yet shewed he favour to Adam and his children, when it was neyther deserued nor asked. For of them, he had [a] chosen to be his, before the foundations of the world, & [b] prepared for them a kingdome, which it was [c] his pleasure to giue unto them; therefore could he not be hindered, [d] no wisedome nor vnderstanding, nor counsell could preuaile against him, but [e] his owne counsell did stand for euer, & the thoughts of his heart throughout all ages; he also [f] is greater thē all, & none is able to take his sheepe out of his hand; therefore he sayd vnto them, [g] when they were polluted in their owne blood, ye shall liue; euen when they were in their blood, he said vnto them, ye shall liue; I will [h] redeeme them from the power of the graue, I will deliver them from death.

a Ephes. 1, 4. b Matth. 25. 34. c Luke 12, 32. d prou. 21, 30 e Psal. 33, 11 f Ioh. 10, 29 g Ezec. 16, 6 h Hos. 13, 14

2. Yet because as his mercy should be magnified, his justice also was to be satisfied, & death inflicted for the transgression of his law; and now mans miserie & weaknes was such, as endure death he might, but overcome it he [i] could not,

i Iob 14, 12.

k Psa. 89, 48

not, nor k deliver his soule from the hand of the graue: therefore had God of his rich grace & incomprehensible loue

l Iohn 1, 14, 18.
m ch. 10. 30.
n cha. 17. 5.
o Col. 1, 16, 17.

ordeyned his l only begotten Sonne which was in his bosome, m one with himselfe, & in glorie with him n before the world was; by whom o all things were created in heauen & in earth, things visible & inuisible, & in whom all things consist; euen this his owne deare sonne

p 1 Pet. 1, 20
q Mat. 1, 21.
r 1 thes. 1, 10

had the Father ordeyned p before the foundation of the world, that he should q saue his people from their sinnes, and r deliuer them from the wrath to come.

s Phil. 2, 6.
t 1 Iob. 5, 20
v 1 tim. 6, 16.
x Hebr. 2, 9.

3. And forasmuch as being in the s forme of God, and t very God himselfe (who liveth, and is blessed for ever) he could not in that nature & glorie (where in v onely is immortalitie) partake with mans wretchednes, or taste of his death, which yet by Gods grace x he was to taste for all men therefore was it also ordeyned, that the

y Iohn 1, 14
z Gal. 4, 4.
a Act. 13, 23

y Word should be made flesh, euen the Sonne of God, when he came into the world, shoulde be made of z a woman, & of the a seede of earthly man according to the flesh; that he

should

should take on him the forme [b] of a ser-
vant, & be found in shape as a man, par-
taker [c] with his children of flesh and
blood, that hee might suffer for their
sake, be touched with the feeling of
their infirmities, [d] and in all things tem-
pted in like sorte, yet without sinne.

4. This incarnation of the Lord,
whereby he should become our [e] *Emma-*
nuel, that is, God with us; was not to be
mans work, or brought to passe by car-
nall generation, but by the [f] holy Ghost
& power of the most high; overshadow-
ing a virgin, whereby she should [g] con-
ceiue in her wombe, and beare a [h] holy
thing, that should be called the *Sonne of*
God. Who for the fulnes of the grace of
the Godhead, which was to [i] dwell in
him bodily, and the [k] spirit wherewith he
was to be anoynted; should be named
the [l] *Messiah*, and the *Christ*, that is, the
Anoynted of God: and for the saluation
of sinners, should be crowned with the
title of [m] *Jesus*, that is, the *Saviour* or *De-*
liverer, at whose name [n] every knee
should bowe; both of things in heauen,
and things in earth, and things under the
earth;

b phil. 2, 7.
c Heb. 2, 14.
d chap. 4. 15
e Mat. 1, 23
f Luke 1. 35
g verse 31.
h verse 35.
i Col. 2, 9.
k Luke 4, 18
l John 1. 21,
m Mat. 1, 21
n phil. 2. 10. 11.

earth; & everie tongue confesse that I
sus Christ is *the Lord*, unto the glory
o Isa.49,6. God de Father; who gaue him to be o
salvation to the end of the earth.

p Heb.1,3. 5. For by this his Sonne, the p brigh
q2Cor.5,19 nes of his glorie, God would q reconc
the world to himselfe, not imputing b
r Ephes.1,7. freely r forgiving their sinnes unto the
and by this s image of his owne invisib
s Col.1,15. majestie, would t renewe the heauen
t chap.3,10. image in man, which now was defac
v Exe,36,26 giving him v a new heart and a new sp
x vers.27. rit, euen putting x his owne spirit with
him, and making him a y new creatur
y2Cor.5,17 For whereas the first Adam was ma
z Gen.2,7. but a z living soule, and having lost h
life by sinne, could not recover the sam
a Rom.5,12, againe, but death a reigned over all: th
14. second Adam which was a b liuemakin
b ζωοποιοῦν 1cor.15,45. spirit, should c quicken them that we
c Ephes.2,5. dead in trespasses and sinnes, and by h
d Ioh.5,25. d voyce should rayse them up, and giu
them life eternall; that so the dead m
e Isa.26,19 e might liue againe, and they awake an
sing, that dwell in dust.

6. The way to work out this wondrou
grace for mens redemptiō, was appoint

to be by great afflictions, through which the [f] Prince of their ſalvation was to be conſecrate, that many children might be brought vnto glory. For this Sonne of God the Lord and heyr of all things, was to empty himſelfe, and take on him [g] the forme of a ſervant, to become leſſer then the [h] Angels, yea more [i] deformed then the ſonnes of Adam, euen a [k] worme and not a man, the ſhame of men and contempt of the people, that when we ſhould ſee him, [l] he ſhould haue neyther forme nor bewtie that we ſhould deſire him: though yet in himſelfe, he was much [m] fayrer then the ſonnes of Adam, all his parts & features & countenance ſo excellent, as he was [n] wholly delectable.

f Hebr. 2, 10

g Phil. 2, 7. inanivit.

h Hebr. 2, 7, 9

i Iſa. 52, 14.

k Pſal. 22, 6.

l Iſa. 53, 2.

m Pſal. 45, 2

n Song. 5, 16

7. So when the firſt begotten of the Father was brought into the world, though [o] all the Angels of God did worſhip him, the [p] winds and ſeas obeyed him, the Fiſh [q] payed his tribute, the [r] wilde beaſts lived at peace with him, and the very [s] Diuils confeſſed him, and were afrayd: yet wretched man would not acknowledg him, his [t] own received him not, he was [v] a ſtranger to his brethren

o Hebr. 1, 6.

p Mat. 8, 27

q Matth. 17 27.

r Mark 1, 13

s Luke 8, 28.

t John 1, 11.

v Pſa. 69, 8.

threw, an aliant to his Mothers ſonnes,
x Iſa 53,3. x deſpiſed he was, & we eſteemed him
not. Yea God himſelf would y breake
y verſe 10. him, & make him ſubject to infirmities,
& lay upon him the z iniquity of us all;
z verſe 6. for we a made him to ſerue for our
a chap. 43,24. ſinnes, we wearied him with our iniqui-
ties; ſo that innumerable troubles com-
paſſed him about; & our ſinnes which
now were c his, tooke ſuch hold upon
c pſal. 40,12 him, that he was not able to looke up,
d ioh. 18,11 for which a cup was d giuen him of the
Father to drinke, full of e ſorow fear,
e Matth. 26, heavines, & agonie, that made his ſoule
37,38. mar. heavy euen unto the death, & he prayed
14,33. his Father, that f if it had been poſſible,
f Mat. 26,39 it might haue paſſed from him; offring
g Hebr. 5,7. up his prayers with g ſtrong crying and
teares, & ſweate h like drops of blood
h Luk. 22. trickling downe to the ground, the ſha-
44. dow of death i being upon his eyes. But
i Iob. 16,16. becauſe it could not be but he muſt
drink (for therefore k came he to that
k Iob. 12,27 houre,) and the Lord God had l opened
l Iſa 50,5. his eare that he was not rebellious, ney-
ther turned back: he m willingly gaue up
m pſal. 40, his body for a ſacrifice, & bore the
7, 8.

wrath

wrath of God due for our treſpaſſes, he which knew no ſinne [n] was made ſinne for us; and [o] poured out his ſoule unto death.

[n] 2 Cor. 5, 25
[o] Iſa. 53, 12

8. Then came Satan the Prince of this world, to ſee if he could haue conquered him, but he [p] had nothing in him: yea his owne time was now come, [q] now was he to be caſt out, and Chriſt being lifted up from the earth, would drawe all men to himſelfe. The ſerpent beſet him with the [r] ſnares of death, and with floods of Belial to make him afraid; but he ſayd vnto death, [s] *I will be thy death*; and vnto the graue, *I will be thy deſtruction*; ſo he ſpoyled [t] the principalities & powers of that kingdome of darknes, made a ſhew of them openly, triumphed over them in the ſame croſſe, and deſtroyed [v] through death, him that had the power of death, that is the Divil.

[p] Ioh. 14, 30.
[q] chap. 12, 31, 32.
[r] Pſa. 18, 4, 5.
[s] Hoſ. 13, 14.
[t] Col. 2, 15.
[v] Heb. 2, 14.

9. They for whom he ſuffred all theſe things, regarded not the rock of their ſalvation, but [u] judged him as plagued, and ſmitten of God and humbled. He [x] trode the winepreſſe alone, and of all the people there was none with him, his [y] owne

[u] Iſa 53. 4.
[x] ch. 63, 3.
[y] Mat. 26, 56

disciples had all forsaken him and fled;
z Heb. 1. 3. that he by z himselfe might purge our
sinnes. He looked a for some to haue
a Psa. 69. 20. pitie on him, but there was none; for
comforters, but none he founde; there
b Psa. 142. 4 was b not any that would know him, all
refuge fayled him, none cared for his
c Act. 3. 13. soule. His owne people c betrayed him,
& denyed in the presence of Pilat, when
he had judged him to be delivered, they
d verse 14. d denyed the holy one and the just, & de-
sired a murtherer to be giuen them. Then
was the Lord of glorie misused, and suf-
fred much speaking against of sinners,
e Psa. 109. 2 3. 5. they e opened upon him the mouth of
deceyt, and compassed him about with
words of hatred, they rewarded him evil
for good, and hatred for his friendship;
f Matth. 26. 67. they f spate on his face, & buffeted him,
they crowned him with g thornes, and
g Iob. 19. 1. 2 h Ps. 109. 25 scourged him; he became a h reproach
unto them, they that looked upon him
i Psa. 69. 20. shaked their heads, yea rebuke i did
breake his heart, and he was full of hea-
k Psa. 22. 16 vines, for k dogges did compasse him a-
boure, the assemblie of the wicked in-
closed him, they pierced his hands and

his

his feete, & gored [l] his side; they [m] slewe & hanged him on a tree, so was he made a [n] curse for vs; for the [o] curse of God was on him that was hanged.

l Ioh. 19, 34
m Act. 5, 30.
n Gal. 3, 13.
o Deu. 21, 23

10. But in his trouble he called upon the Lord, and cried unto his [p] God, why hast thou forsaken me? thou art my hope my portion in the land of the living: [q] Deliver me out of the mire that I sinke not, let me be delivered from them that hate me, and out of the deepe waters, let not the water flood drowne me, and let not the pitte shutte her mouth upon me; [r] deliver my soule from the *Sword*, my desolate soule from the hand of the *Dogge*. In the ende, he commended [s] his spirit into the hands of his Father, [t] confirmed the Testament by his death, and unto the [v] dust of death he was brought, his graue [x] was with the wicked.

p Psal. 22, 1. & 142, 5.
q Ps. 69, 14 15.
r Psal. 22, 20.
s Luke 23, 46
t Heb. 9, 17.
v Ps. 22. 15.
x Isa. 53, 9.

11. But the sorowes of death were soone losed, because it [y] was impossible that the [z] *Lord of life* should be holden of it: for as he had power to lay downe his life, so had he power to take it againe, [a] this commandement he had receiued of his Father, who [b] shewed him also the

y Act. 2, 24
z chap. 3, 15.
a Ioh. 10, 18
b Psa. 16, 11

c Heb. 13,20 path of life, and c brought againe from the dead, this great Shepheard of the
d 1 Cor. 15 4 ſheepe. Wherefore the d third daie he
e Pſal. 68,1 roſe up aliue, he roſe up, and e his ene-
mies were ſcattred, and they that hated him fled from before him; and now be-
f Rev. 1,18. hold f he is aliue for evermore, Amen: & hath the keyes of hell & of death; death
g Rom. 6,9. hath g no more dominion over him, for
h 1 Cor. 15, 54. h it is ſwallowed up in victorie.

12. Thus Gods hand was i with the
i Pſa. 80,17 man of his right hand, with the ſonne of man whom he made ſtrong for himſelf;
k pſa. 20,1,2 3, 4. the Lord k heard him in the day of trouble, & ſent him helpe from his Sanctuarie, remembred all his oblations, & turned his burnt offring into aſhes, gaue him according to his heart, and fulfilled all
l verſe 5. his counſell, l that we might rejoyce in his ſalvation, and ſet up banners in the name of our God, when the Lord had performed all his petitions. For he ha-
m Heb. 9,14 ving thus through the eternall ſpirit m offred himſelfe without ſpotte unto God,
n verſe 12. obteyned n eternall redemption; and having drunke of the brooke in the way,
o Pſal. 110,7. he o therefore lifted up the head. He

aſcended

aſcended up on high with triumph, leading p captivitie captiue, & approached vnto the q Ancient of dayes, who r ſet him at his right hand in the heauenly places, farre aboue all principalitie and power, and might, and domination, and everie name that is named, not in this world onely, but alſo in that which is to come, and made all things ſubject vnder his feet; ſ gaue him dominion & honour and a kingdome, that all peoples, nations and languages ſhould ſerue him, his dominion is an everlaſting dominiõ, which ſhall never be taken away, and his kingdome ſhall never be corrupted, and this is the name whereby we muſt call him, t *Iehovah our juſtice.*

p *Pſal.* 68,18
q *Dan.* 7,13
r *Epheſ.* 1, 20 21.
ſ *Dan.* 7,14.
t *Ier.* 23,6.

13. And now the gates of the heauenly Paradiſe v were opened to the ſonnes of Adam, and the tree of Life, better then that from which the Cherubims x ſword had kept man, was y giuen him by Chriſt to eate of, and liue for ever. Now felt men the effect of that heauenly oracle, that came out of Cajaphas mouth, z *It is expedient for us, that one man die for the people, and the whole nation*

v *Luke* 23, 43.
x *Gen.* 3,24.
y *Reu.* 2,7.
z *Ioh.* 11,50

periſh not: for loe, the wrath of God kindled for mans ſinne, was appeaſed by
a 1 Tim. 2, 5, 6. the death of this a man Chriſt Ieſus, who gaue himſelfe a ranſome for all men, and
b 1 Pet. 2, 24 b bare our ſinnes in his body on the tree,
c Heb. 7, 22 being the c ſurety of the Teſtament. It
d Iſa. 9, 6. pleaſed the Father by him, the d Prince
e Col. 1, 20. of peace, to e reconcile all things to himſelf, & to ſet at peace through the blood of his croſſe both the thinges in earth & the things in heauen. For it was his be-
f 2 Pet. 1, 17 loued ſonne, in f whō he was well plea-
g Iſa. 42, 1. ſed, his choſen one, g in whom his ſoule
h Eph. 5, 2. delighted, that had h giuen himſelfe to be an offring, and a ſacrifice of a ſweete ſmelling ſauour to God, who ſmelled here a ſauour of reſt, ſweeter then that in
i Gen. 8, 21. i Noahs ſacrifice, which cauſed him to ſay in his hearte, that he would curſe the ground no more for mans cauſe, though the imagination of mans heart were euill from his youth: for now there ſhall be
k Rev. 22, 3. k no more curſe, but the throne of God
Zach. 14, 11 and of the Lamb (that was ſlaine) ſhall
l Deu. 32, 43 be in the citie, he l will be mercifull vnto his land, vnto his people. The Angels ſawe this, and were glad for our ſal-

uation

vation, they ſunge at our Sauiours birth, m *Glory to God in the higheſt (heauens) and vpon earth peace, towards mē goodwill.* And when he was glorified, the thouſand thouſands of them prayſed him ſaying, n Worthy is the Lamb that was killed, to receiue power, and riches, and wiſdome, and ſtrength, and honour, and glory and praiſe. The heauens o rejoyced for that the Lord had done, the lower partes of the earth ſhouted, the mountaines, forreſts, and every tree burſt forth into prayſes, for that the Lord had redeemed Iaakob, and would be glorified in Iſrael, and p all creatures in heauen & in earth, vnder the earth, and in the ſea, and all that are in them, gaue praiſe and honour and glorie and power, vnto him that ſitteth vpon the throne, & vnto the Lamb for euermore, Amen.

m Luke 2, 13 14.

n Reu. 5, 11, 12.

o Iſa. 44, 23

p Reu. 5, 13.

14. This grace was the q Wiſdome of God in a myſterie, the hidden wiſdome which God had foredetermined before the world, vnto our glorie; but r it was hidde from the eyes of all the liuing, & hidde from the foules of the heauen; none ſ of the Princes of this world

q 1 Cor. 2, 7.

r Iob 28, 21

ſ 1 Cor. 2, 8, 9.

knew it, no eye had ſeen it, nor ear heard it, neyther came it into mans heart; onely
t Iob 28,23. t God underſtood the way thereof, and
v Ephe. 3.9. v from the beginning of the world it was
x Mat. 11,25 kept ſecret and hid in him, and ſtill x he
y 1 Cor. 2,14 hideth it from the wiſe & men of underſtanding, neyther can y the naturall perceiue it untill he revele it unto them by
z 1 Cor. 2, 10 his z ſpirit, which ſpirit ſearcheth all
a verſe 12. things, euen the deepe things of God, and by it we a knowe the things that are giuen to us of God.

b Epheſ. 1,9 15. And now b he hath opened unto us the myſterie of his will, according to his good pleaſure which he had purpoſed
c Iſa 62,11. in Chriſt; he c hath proclaymed unto the ends of the world, that the Saviour of the daughter Sion is come, his wages with him, and his work before him; that we
d Epheſ. 3,9. might cleerly ſee the d fellowſhip of the
e ver. 18,19. myſtery, & might be able to e comprehend with all Saincts, what is the bredth and length and depth and height, and to know the loue of Chriſt which paſſeth knowledge, and might be filled with all
f Iſa 61,3. fulnes of God; who hath giuen us f bewty for aſhes, the oyle of joy for mourning,

ning, the garment of gladnes for the ſpirit of heavines, becauſe our g warfare is accompliſhed, and our iniquitie is pardoned. For while we were h yet ſinners, Chriſt died for us; and when we were enemies, we were reconciled to God by his death, and now ſhall be ſaved by his life; for the i chaſtiſement of our peace was upon him, and with his ſtripes we are healed; he hath k waſhed us from our ſinnes in his blood, and l purged our conſcience from dead works; to ſerue the living m God; & is gone up into very heaué, to appeare now in the ſight of God for us, and there to n prepare us a place, that where he is we may be alſo. From whence he will ſhortly ſhewe himſelfe o with his mihgtie Angels, to be p glorifi-ed in his Saincts, and made marveilous in them that beleeue; who after that they haue drunke of his cup, and been q baptiſed into his death and burialh, and walked with him in newnes of life in this vale of tears, & r fulfilled the reſt of his afflictions in their fleſh, ſhall haue their f vile bodies changed & faſhioned like to his glorious bodie, the s dead being

g Iſa 40, 2.
h Rom. 5, 8, 9, 10.
i Iſa 53, 5.
k Rev. 1, 5.
l Heb. 9, 14.
m ver. 24,
n Iohn 14, 2 3.
o 2 Theſ. 1, 7
p verſe 10.
q Rom. 6, 3, 4.
r col. 1, 24.
f Phil. 3, 21.
s 1 cor. 15, 52

v 1 Thes. 4, 17. rayſed up incorruptible, and ſuch as vlin & remayn being changed and caught u with them alſo in the clowds, to meet the Lord in the ayre, and ſo ſhall they e
x Mat. 13, 43 ver be with the Lord, their x faces ſhy ning as the Sun, in the kingdome o their Father.

16. Although this myſterie of Chri
y Eph. 3, 4, 5 y was not opened ynto the ſonnes of me in other ages, as it was at laſt reveled u to his holy Apoſtles and Prophets by t ſpirit: yet was the effect & ſumme ther of, made knowne to all the Patriarc from the beginning. For Ieſus Chriſt w
z Heb. 13, 8. z yeſterday, is to day, & the ſame for
a Ioh. 8, 56. ver, & Abraham a ſaw his day and w
b Heb. 11, 4. glad; Abel alſo by faith in him bobteyn teſtimonie that he was righteous whi faith he learned of his father Adam; wh heard of God the riches of this gra freely preached in paradiſe, before t
c Gen. 3, 15. ſentence of exile & death was pronou ced upon him; namely that c the *woma ſeed ſhould cruſh the Serpents head*; wh alſo was ſhewed the way, to be by de and ſacrifice, a ſhadow whereof he ſa
d chap. 4, 4. in the Lambs d then ſlayne and ſacrifi in t

in the ſervice of the Lord. The great afflictions of Chriſt & of his people, were foretold in the Serpents *cruſhing of his heele*, and *the enmitie betweene the womans ſeede and that Serpents*; foreſhewed alſo in the [e] murther of Abel the juſt by Cain his wicked brother. To Chriſt gaue [f] all the Prophets witnes, that through his name all that beleeved in him, ſhould receiue remiſſion of ſinnes: & the [g] twelue tribes inſtantly ſerving God, night and daye, hoped to come unto this promiſe. So in this hope and exſpectation of redemption, by the ſonne of God, the Fathers reſted, & comforted their fainting ſoules by fayth, the [h] evidence of things not ſeene: by which faith [i] they ſaw the promiſes a farre off, were perſwaded, ſaluted them, and confeſſed that they were ſtrangers & pilgroms upon earth, and ſo died, having [k] through their faith obteyned teſtimonie, but receiued not the promiſe; God prouiding a better thing for us, that they without us, ſhould not be made perfect; but in patient hope paſſe out their dayes on earth; & after death [l] waite all the dayes of their appointed

e *Gen.* 4,8.
f *Act.* 10,43 & 28,23.
g *Act.* 26,7.
h *Hebr.* 11,1.
i *verſe* 13.
k *vers.* 39,40
l *Iob* 14. 14

poynted time, till their changing ſhall
m Dan. 12, 13. come, and then m ſtand up in their lot, (with us and all Saincts) at the ende of the dayes.

17. But all this grace, and riches of the glorious myſterie now manifeſted to
n Col. 1, 27. the Saincts, n which is, *Chriſt in us the hope of glorie*; God did not communicate with all men, neyther yet doeth: ſaue
o Mat. 20, 16 with ſome o few choſen in Chriſt, p be-
p Eph. 1, 4. fore the foundation of the world. Which little flock haue their election,
q Rom. 9, 11. q not by works, but by him that calleth,
r Eph. 1, 5. according to the r good pleaſure of his owne will: who without any unrighte-
ſ Rom. 9, 18 ouſnes ſ hath mercy on whom he will, & whom he will he hardneth; having made
s ver. 21, 22, 23. s as the clay-potter of one lumpe, ſome men veſſels of mercy prepared unto glorie, and ſome veſſels of wrath prepared to deſtruction; which yet notwithſtanding haue many favours & benefits from God, to drawe them to repentance, out of the ſnare of Satan; but all in vayn, for they deſpiſe the grace proffered unto them, and runne headlong into the con-
t Iude v. 4. demnation, whereto they were t of old ordeyned;

ordeyned; let mercy be shewed them, yet
x will they not learne righteousnes, in
the land of equities they will doe wickedly, and will not behold the majestie
of the Lord. x Isa 26,10

18. And of these there are two sorts;
some that are called to the knowledg of
the trueth, & haue y received it with joy; y Luke 8,13
yet having no rootes, beleeue but for a
while, & in time of tentatiō go away. Yea
of these there are, that haue beene z once z Heb. 6,4,
lightned, and haue tasted of the heauenly 5, 6.
gift, & been made partakers of the Holy
Ghost, & haue tasted of the good word
of God, and of the powers of the world
to come: and yet notwithstanding fall a-
way, and crucify again to themselues the
sonne of God, & make a mock of him; a cha. 10,29
and a tread him under foot, and counte
the blood of the Testament as an unholy
thing, wherewith they were sanctified, &
do despite the spirit of grace. Such b it is b cha. 6,4,6
impossible they should be renewed again
unto repentance; neyther c remayneth c cha. 10,25,
any more sacrifice for their sinnes, but 27.
a fearfull looking for of judgment, and
violent fire, which shall devour them.

And

And ſuch, howſoeuer they were among the Saincts, yet were they not of them, for then [d] they would haue continewed with them; neither were they of Chriſts ſheepe, for then he would haue [e] giuen them eternall life, and they ſhould neuer haue periſhed, neyther ſhould any haue plucked them out of his hand; he would haue put his feare in their harts, that [f] they ſhould not haue departed from him; though they had fallen [g] they ſhould not haue beene caſt off, for the Lord would haue put vnder his hand.

d 1 Ioh. 2, 19

e Ioh. 10, 27 28.

f Ier. 32, 40.

g Pſa. 37, 24

19. Otherſome there are, not called to the fayth, but [h] ſtrangers from the couenants of promiſe, whom God [i] ſuffereth to walke in their owne wayes, [k] not ſhewing them his word, nor his ſtatutes and iudgements. Or if he cauſe his goſpel to come vnto the, yet will not [l] they come vnto him, that they might haue life; they heare not his words [m] becauſe they are not of God; neyther beleeue [n] becauſe they are not Chriſts ſheepe; all the daye long [o] he ſtretcheth forth his hand to an vnperſwadeable and gainſaying people. Yea beleeue they cannot, becauſe

h Eph. 2, 12.

i Act. 14, 16

k Pſal. 147, 19, 20.

l 1 Ioh. 5, 40.

m ch. 8, 47.

n 1 Ioh. 10, 26

o Rom. 10, 21

because p he hath blynded their eyes, & hardned their heart, that they should not see with eyes, nor understand with heart, and be converted, and he to heale them: the Lord q hath covered them with the spirit of slumber.

p Ioh. 12, 39. 40.

q Isa. 29, 10 rom. 11, 8.

20. And these are for the most parte the r wise & learned of the world, from whom God hideth the secret of his Gospel, and worketh a marveilous work in this people, even a marveilous work & a wonder (as s sayth the Prophet) that the wisedome of the wise men perish, t for the Lord knoweth, that their thoughts be vayn. Therefore he u maketh their wisedome to perish, and calleth away the understanding of the prudent; he powreth x contempt upon princes, and causeth them to erre in desert places, out of the way, and maketh y the strength of the mightie weake: he z scattereth the proud in the imagination of their hearts, and putteth downe the mightie from the thrones: the a wisedome of this world maketh he foolishnes, and by the b foolishnes of preaching saveth them that beleeue; which also are the c foolish weake

r Luk. 10, 21.

s Isa. 29, 14

t 1 Cor. 3, 20

u 1 Cor. 1, 19

x Ps. 107, 40

y Iob 12, 21

z Luke 1, 51. 52.

a 1 Cor. 1, 20

b verse 21.

c ver. 27, 28

vile

vile and deſpiſed things of the world, euen things that are not; which yet he hath choſen, to bring to naught the
d 1 Cor. 1, 29 things that are: that d no fleſh ſhould re-
joyce in his preſence, but as it is written,
e verſe 31. e He that rejoyceth let him rejoyce in the Lord.

21. Thus Chriſt crucified f is to the
f verſ. 23, 24. Iewes a ſtumbling block, and to the Greekes fooliſhnes; and onely to them which are called, both of Iewes and Greeks, he is the power of God, and the wiſdome of God; in whō they triumph and ſay, g Loe, this is our God, we wayted for him, and he will ſaue us; this is
g Iſa. 25, 9. the Lord whom we waited for, we will joy and be glad in his ſalvation.

22. And thus is there a diſtinction made of the ſonnes of Adam, ſome left to periſh in their ſinnes, the children of
h Eph. 2, 3. wrath, h as they were by nature, who be-
i Iohn 3, 3. cauſe they are not i borne againe, they cannot ſee the kingdome of God: other-
k Rev. 14, 3. l 1 Pet. 1, 23 ſome are k bought from the earth, and
m Iob. 17, 16 l born a new of immortall ſeed, and are
n Phil. 3, 20 m not of this world, but haue n their
o Iohn 1, 12 converſation in heauen, & o power giuen
them

them of Christ to be the sonnes of God, which are borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

23. Between these two sorts of men is great difference, both in the affections of God, who p loveth the one, & hateth the other: and of Christ, q who prayeth for one and not for another: and in their affections againe towards God, and one towards another. For the Saincts r loue the Lord, and haue mutuall loue among themselues; but the wickeds f soule abhorreth him; and they hate t such as he hath chosen out of the world; and are hated againe of v them with perfect hatred. Thus is there warre and enmitie x betwixt the just and the wicked, the one of them being y an abhomination to the other.

p Rom. 9, 13 Psal. 146, 8. & 11, 5.
q Iohn. 17, 9.
r Psal. 18, 1. 1 Ioh. 4, 19, 21.
f Zac. 11, 8
t Ioh. 15, 18 19.
v Psal. 139, 21, 22.
x Gen. 3, 15.
y Pro. 29, 27

24. Hence is it, that the scripture speaketh so much of the fellowship, and communion of the Saincts, with God & among themselues; and of their separation from the Divil, and from his children the wicked men, euen in this life, whiles yet they liue together with them

in civill ſocietie, and breath one commune aier: exſpecting with patience the full and finall ſeparation, which Chriſt and his Angels [z] will make at the laſt & great daye of doome.

[z] Mat. 13, 39 40, 41, &c.

Of this holy communion here on earth, I purpoſe to intreat, as God hath giuen me to diſcerne by his word. His gracious ſpirit breath upon my ſoule, & guyde my pen to ſet downe his truth.

CHAPTER IIII.

Who be the Saincts of this Communion.

THat we may the better diſcerne the Communion of Saincts, whereof we treate; let us firſt conſider who the perſons be that haue fellowſhip together. The Head and higheſt in this holy ſocietie is the Lord our God; who is not onely Moſt holy in himſelfe, but communicateth his holynes with us his creatures: & doth vouchſafe to haue fellowſhip with us euen in this life and world, as it is written, [a] *If we ſay that we haue communion with him, and walke in dark-*

[a] 1 Iohn 1, 6, 7.

nes, we lye and doe not the trueth: but if we walke in the light, as he is in the light; we haue communion one with another, (that is, God with us, and we with him:) *and the blood of Iesus Christ his Sonne cleanseth us from all sinne.* For this cause he is often called in the scripture, the [b] *Saincte* or *Holy one* of Israel; & the [c] *King of the Saincts.* This is to be understood of al three persons in the vnitie of the Godhead; the Father, the Sonne, and the Holy Spirit, of whom it is written [d] *He(is) holy Gods*; and accordingly his people are named, *the* [e] *people of the Holy ones.*

2. Iesus Christ, as he is God manifested in the flesh, is the [f] Saincte of God, the [g] Holy one and the True, euen the [h] Holy one of Israel; being himselfe of the [i] Holy ghost, and therewith [k] baptiseth his church, whereof he is the meditor. And was figured out by the High Priest in the law, who in type of him was also called the [l] Saincte of the Lord, and caried this writing grauen in gold upon his forehead, [m] *Holines to Iehovah.* With this Iesus our redeemer, we that beleeue, haue a very neer communion; according

b *Isa.5,19, 24. psa.71, 22. & 78, 41. and 89, 18.*
c *Reu.15,3.*
d *The mysteries of the H. trinitie. josh.24 19. and*
e *Dan.8,24 in the Hebrue.*
f *Mark 1,24*
g *Reu. 3,7.*
h *isa 54,5.*
i *Luke 4,1.*
k *Mat. 3,11. act. 1,5.*
l *Psa.106,16*
m *Exo.28,36*

n Heb. 2, 11. to that which is written, n *He that ſanctifieth*, (which is Chriſt) *and they that are ſanctified* (which are his people) *are all of one, for which cauſe he is not aſhamed to call* o 1 Cor. 1, 9 *them brethren.* And again, o *God is faithfull, by whom ye are called unto the communion of his Sonne Ieſus Chriſt our Lord.*

3. The elect and bleſſed Angels, are p Deut. 33, 2 with act. 7, 53. Iude vers 14. alſo p Saincts; having ſanctitie by creation cõtinewed & confirmed unto them for ever. Theſe heauenly ſpirits have communion not onely with God, in whoſe preſence they ſtand; but alſo with us the children of God through fayth q Heb. 12, 22 by which we are come vnto the q great aſſemblie of the many thouſands of them r Pſal. 34, 7. & 91, 11, 12 haue them for our r guardians, and ac- f Rev. 22, 9. knowledging themſelues to be our f fellow ſervants.

4. All men and women, called to the t Deut. 33, 3. faith of God, are t *Saincts* by calling; be- 2 Cor. 1, 2. ing ſanctified by Chriſt Ieſus, and ioyned v Heb. 3, 1. with another are v *holy brethren.* Of them ſome are x Saincts departed this life, and x Mat. 17, 52 ſleeping in the Lord: otherſome are on earth, & whiles they here liue (notwithſtanding their many infirmities and af-

ctions) are y *Saincts of the most High*, a z *holy nation*.

y Psal.16,3. dan.7,18,21 22,25. rom. 1,7.
z 1 Pet 2 9.

5. This happy ſocietie our fathers of old ſaw ſhadowed in the Tabernacle, where God a dwelt among men. His owne gracious preſence appeared, when his b glorie filled the Tabernacle, and his voice was hearde of Moſes c out of the ſame; and the d Arke of his ſtrength was a continuall ſigne of his reſidence & reſt therein. His ſonne Chriſt was repreſented by the e Mercie-ſeat, or Propitiatorie covering the Ark, in whom & by whom God is reconciled with his people, who therefore is called the f Propitiatorie or Reconciliation; from that was the g voice of God heard ſpeaking, euen as by Chriſt h he ſpeaketh to the ende. The Angels were figured in the Cherubims upon the i mercie-ſeat, and in the courtaines of the tent round about, for ſo thoſe bleſſed Spirits k miniſter unto Chriſt and to his church the heyrs of his ſalvation. The multitude of beleevers were reſembled in the l twelue cakes (according to the number of the twelue tribes of Iſrael,) ſet upon the pure table before

a Psa.132,8.
b Exo.40,34
c Lev.1,1.
d Psa.132,8.
e Exo.25,17
f hilastérion rom 3,25.
g Num 7.89
h Heb.1,2,
i Exo.25,18 & 26,1, &c
k Hebr.1,6, 14.
l Lev.24,5, 6.

e Lev. 24,7 the Lord, with e pure incenſe upon them, to be for a remembrance and offring by fire to the Lord in ſteed of them. So we d 1 cor. 5,7. ἄζυμοι. Chriſtians are d unlevened cakes, ſtanding before the Lord in his church, and being in Chriſt a ſweet odour unto him, e Rev. 21,3. who ſtill hath his ſpirituall e Tabernacle with men, and dwelleth with them.

CHAPTER V.

Holynes or Sanctitie what it is.

THe Scripture calleth that thing or perſon Holy, which is ſeparated from profanenes and pollution, and is addicted or applied to divine uſe or ſervice of God. Thus the Sabbath day was f Exo. 35, 2. & 16, 23. hallowed, when God had ſevered it from commune labour and humane em- g Lev. 23, 2 3, 4, 21, 24, 27, 35, 36, 37. ployments, to be ſpent in heauenly exerciſes and meditations, whereupon it is named f *the holy Sabbath of reſt to the Lord*: the like is to be minded for all g other h Exod. 13, 2 deut 15, 19. num. 3, 13, 41 & 8, 17, 18. feaſt dayes appointed of God for holy convocations. The firſtborn of man and beaſt h were ſanctified to the Lord, by

being

being exempted from mans vſe; dedicated to God, and imployed in his ſervice. Hence was it, that all ſtrange or unclean perſons were forbidden to [i] eate, yea or to touch the holy things. And when the Iſraelites were ſanctified ceremonially, it was [k] by waſhing their garments, abſteyning from their wiues, thus preparing their bodies and minds to converſe with God. And in the whole courſe of their life, this was their ſanctification & ſignes thereof, to abſteyn from all ſinn and uncleannes, as alſo from communion with the ſinners and uncleane: and to giue themſelues to thē ſervice of God, & keeping of his lawes.

i Exo. 29. 33 Leu. 22, 3, 4, 5, 6, 9, 10.

k Exo. 19. 14 15, 22.

2. This is to be ſeene in many particulars. As, the calling and [l] ſeparating of Iſrael frō other people, that they might be holy unto God. The ſhadow hereof; namely abſtinence from eating uncleane meats (which figured [m] their refreyning from the fellowſhip of wicked men) for a ſigne and teſtimony of their [n] ſanctification and holynes with the Lord. To Moloch they might not offer their children, for that was to [o] defile Gods ſanctuarie,

l Leu. 20, 26

m Act. 10, 12 13, 17, 20, 28. &c.

n Leu. 11, 44 45. exod. 22 31. deut. 14, 21.

o Leu. 20, 3.

ctuarie, and pollute his holy name; nor
p turne after ſooth-ſayers, for the ſame
p Leu. 20, 6, 7. cauſe. All moniments of idolatrie they
were to deſtroy, q becauſe they were a
q Deu. 7, 5, 6 holy people to the Lord their God. Idolatrous rights and cuſtomes they were to
r ch. 14, 1, 2 refreyne, r for the ſame cauſe. Euen their
bodily excrements were to be covered,
s cha. 23, 13, 14. s that their hoſt might be holy before the Lord. And being thus clenſed from evill, they were willed to remember, &
t Num. 15, 40 do all his commandements, and t ſo be holy unto their God.

3. The new teſtament alſo teacheth
y 1 Cor. 6, 9 10, 11. this ſame, whiles it oppoſeth ſanctitie
v unto all manner ſinne and uncleannes;
v 1 Theſ. 4. 7. and exhorteth us to x clenſe our ſelues
x 2 Cor. 7, 1. from all filthines of the fleſh and ſpirit, and ſo growe up unto full holines in the fear of God: that being ſanctified
y 1 Theſ. 5, 23. y throughout, we may by good workes
z Rom. 6, 19 giue all our members z ſervants unto righteouſnes in holines.

CHAP.

Chapter VI.

How holynes is giuen vnto God and Christ, and how vnto creatures.

Holynes is aſcribed vnto God in the word, both by [a] Angels and men, in two reſpects; 1. Becauſe he in himſelfe is ſanctitie and puritie it ſelfe; & it is unpoſſible that in him ſhould be any evill, ſinne or uncleannes. He [b] is light, & darknes in him there is not any; he [c] delighteth not wickednes, neyther ſhall evill ſojourne with him, he cannot ſo much as be [d] tempted with evill; therefore is he ſequeſtred from this ſinfull world, and heauen is the [e] habitation of his holynes. 2. Again, becauſe he is the onely author and effecter of all holines and ſanctimonie in whomſoever; [f] ſanctifying us his people, & giving his Sabbath for a [g] ſigne hereof; & [h] advancing us hereby aboue all nations which he hath made; this being one of his principall [i] bleſſings. He giveth holines to all things aboute him, to the [k] heauens, and to earthly places, where he vouchethſafe [l] to appeare or remayne. So that [m] none

a Iſa. 6, 3. pſ. 99 3, 5, 9 Reu. 4, 8.
b 1 Iohn 1, 5
c Pſal. 5, 4.
d Iam. 1, 13.
e Iſa. 63, 15.
f Leu. 20, 8, Iohn 17, 17. Iude verſe 1.
g Eze. 20, 12
h Deut. 26, 18, 19.
i Ioh. 28, 2, 9
k Pſal. 20, 6
l Exod. 3, 5. pſal. 48, 1. Neh. 11, 1, 18 Reu. 21, 2.
m 1 Sam. 2, 2

n *Isa.* 5, 16. is holy as Iehovah; he is a n holy God
o *Psal.* 145, 21. ſanctified in juſtice, & o let all fleſh bleſſe the name of his holynes for ever and ay.

2. Ieſus Chriſt hath holines in his divine nature, equall with the Father, and Holy Ghoſt: and in his manhood he was
p *Luke* 1, 35. holy by p birth; in life alſo and converſation he ſhewed all manner holyneſſe
q *Isa.* 53, 9. *John* 8, 46. q without ſinne or ſpotte. For ſuch an
2 *Pet.* 2, 22. high prieſt it † became us to haue, as is
† *Heb.* 7, 26 holy, harmeleſſe, undefiled, and ſeparated from ſinners. And he giveth r holy-
r *Ephe.* 5, 26 nes and puritie to his church, for whoſe
s *John* 17, 19 ſake he s ſanctified himſelf; and is therefore worthily intituled * The Holy one
* *Luke* 4, 34 *Act.* 4, 27. of God, euen the t *Holy of holies*; unto whom the Seraphim doe ſing, as he ſitteth on the high throne of his glorie,
t *Dan.* 9, 24. within his temple, v *Holy holy holy* (*is*) *the Lord of hoſts.*
v *Isa.* 6, 1, 3. *with John* 12 41.

3. The Angels are ſpirits holy by nature, ſo created of God at the firſt, and having kept their originall, are ſtabliſhed
x *Colo.* 2, 16. by Gods election through Chriſt their x head, in their holy & happie eſtate for
y 1 *Tim.* 5, 21 ever, and therefore carie the title of An-
z *Mat.* 25, 31 *Reu.* 14, 10. gels y elect and z holy. Yet euen theſe heauenly

heauenly ſpirits, being compared with God himſelfe, the bottomleſſe fountain of holynes; are as [a] impure in his ſight and [b] hide their faces: though through the grace of God, by which they are confirmed, they alwaies do [c] behold his face.

a Iob 15, 15.
b Iſa. 6, 2.
c Mat. 18, 10

4. Holynes in men, by nature there is not any, for they are [d] ſinners and uncleane from the wombe; [e] children of wrath, and rather to be reputed [f] beaſts then men: having loſt the holines where in God at firſt created them; as [g] before is ſhewed. But holynes is reſtored again to men by the Lord; as it is written, [h] *I the Lord ſanctifie you*: and againe, [i] *Now the God of peace ſanctifie you throughout*: wherefore he calleth himſelf, [k] the Lord our Holy one.

d Pſal. 51, 5. Iſa 64, 6.
e Eph. 2, 3.
f Iob 11, 12. & 14, 5. & 51, 17.
g Ch. 2, ſect. 3, 4. &c.
h Lev. 22, 32
i 1 Theſ. 5, 23.
k Iſa. 49, 15

5. This our ſanctification, is aſcribed unto the Father, according to the prayer of Chriſt, [l] *Sanctifie them with thy trueth*: and in the Epiſtle of [m] Iude, *to them that are called and ſanctified of God the father*. It is aſcribed to the Sonne, [n] who loved the church, and gaue himſelfe for it, *that he might ſanctifie it*, and of God is made unto us wiſdome and juſtice and [o] *ſanctification*

l Ioh. 17, 17
m Iude v, 1.
n Epheſ. 5, 25, 26.
o 1 Cor. 1, 30

fication & redemption; Alſo to the Holy Ghoſt, as it is written, p ye are waſhed, ye are ſanctified, ye are juſtified in the name of the Lord Ieſus, and by *the ſpirit of our God.*

p 1 Cor. 6, 11.

6. Our ſanctification in Chriſt is two waies; Firſt by impurat on of that which himſelfe wrought for us, when by the will of God we were q *ſanctified* by the offring of his body once; & thus are we r waſhed from our ſinnes in his blood, & God reconciled us to himſelf, in the body of his fleſh through death, to make us s *Holy* and unblameable, and without fault in his ſight. Secondly, it is by his own gracious work in us, t baptiſing us with the holy ſpirit into his u death, buriall and reſurrection; that our x old man being crucified with him, the bodie of ſinne might be deſtroyed, & henceforth we ſhould not ſerue ſinne, but y giue our members ſervants unto righteouſnes in *holynes*: and ſo z being freed from ſinne, and made ſervants unto God, may haue our fruit in *holynes*, and the end everlaſting life. Both which waies of our ſanctification, were ſhadowed out unto Iſrael

q Heb. 10, 10

r Rev. 1, 5.

s Coloſ. 1, 20 22.

t Mat. 3, 11.

u Rom. 6, 3, 4, 5.

x verſe 6.

y verſe 19.

z verſe 22.

by

by blood and by oyle.

7. For when the body of that church was purged once a yeare; the [b] blood of the ſinne offring was ſprinkled in the inmoſt holy place of the Sanctuary, and upon [c] the altar without, to [d] *cleanſe and ſanctify* them from the ſinne & unclean-nes of the ſonnes of Iſrael. When the prieſts were conſecrate the [e] blood of their ſacrifice was put upon theire right eares, thumbs, and toes; and ſprinckled upon their bodies and garments, that ſo they might be *ſanctified*: euen as before at the making of the covenant, the people had ben [f] ſprinckled with blood. The holy Ghoſt thereby ſignifying, how [g] by the blood of Chriſt much more, our cō-ſciences ſhould be purged; and therefore caleth it, the [h] *blood of the teſtament where-with we are ſanctified.*

[b] Leu. 16, 15
[c] verſe 18.
[d] ver. 16, 19
[e] Exo. 29, 20 21. leu 8, 23 24, 30.
[f] Exo. 24, 8.
[g] Heb. 9, 13, 14, 22, &c.
[h] Heb. 10, 29

8. The precious oynting oyle, [i] made of principall ſpices, & called [k] *holie*, did hallow and ſanctifie the [l] Tabernacle & all therein, the [m] brazen altar and all his inſtruments; the [n] Laver and his foot; the [o] prieſts and their garments, on whom it was [p] ſprinckled, together with the blood

[i] exod. 30, 23, &c.
[k] verſe 32.
[l] exod. 40, 9.
[m] verſe 10.
[n] verſe 11.
[o] ver. 13, 15
[p] Lev. 8, 30. exod. 29, 21.

blood of their conſecration, for their
q Iſa. 61,1. ſanctification; and figured out the graces
r 1 Iohn 2,20 of the qSpirit,& r oyntment that we haue
2 cor. 1,21. from him that is holy; that ſ Chriſt and
ſ Rom. 8,9, 10. his ſpirit being in us the body may be dead becauſe of ſinne, and the Spirit life
t 1 Iohn 2,27 for righteouſnes ſake; whiles the anoynting that we haue received dwelleth in us,
v Song. 1,12. & Chriſt as a v bundle of myrth lodgeth betweene our breſts. Thus are we made
x Rom. 15,16 an acceptable ſacrifice unto God, x being ſanctified by the holy Ghoſt.

9. The outward meanes which God uſeth, for our ſanctification, is his trueth
y Ioh. 17,17 or word, as it is written, y *Sanctifie them with thy trueth, thy Word is trueth.* By this
z Rom. 10,17 word z fayth is wrought in us, which
a Act. 15.9. fayth a purifieth the heart, b ſanctifieth
b Act. 26,18 the beleevers, and cauſeth them to c ſan-
c 1 Pet. 3,15. ctifie the Lord, (as d unbeliefe maketh
d Num. 20, 12. men that they ſanctifie him not) & therfore is worthily called, the e *moſt holy*
e Iude v. 20 *fayth.* The f ſeales of the covenant, doe
f Ephe. 5,26. act. 22, 16. alſo confirme and helpe forward our
mat. 26,28. fayth and ſanctification; yea euen the chaſtiſements of God upon us haue this
g Heb. 12,10 uſe and end, g *that We might be partakers*

of

of his holines. And we by prayer obteyne at Gods hand, as other bleſſings, ſo this [h] ſanctification both of our ſelues & of all his creatures to our uſe. Finally, this grace is conveighed [i] both into our bodies and into our ſpirits, euen into the whole man [k] throughout; ſo great is [l] the Holy-one of Iſrael in the midds of us.

h 2 Chron. 30 17.-20. 1 tim. 4, 5. i Rom. 12, 1. 1 pet. 1, 2. 1 cor. 7, 34. k 1 Theſ. 5, 23. l Iſa. 12, 6.

CHAPTER VII.

How the Word of God was communicated with Adam, and his children, and of the Saincts interest in the ſame.

FORASMUCH as the word of God is the [m] truth, whereby we our ſelues are ſanctified, and all [n] his creatures unto our uſe; euen the [o] immortall ſeed by which we are begotten and borne anew of Gods owne will, that we ſhould be as the firſt fruits of his creatures; and the ſyncere [p] milke without guile, whereby we are [q] nouriſhed and grow in faith: let us take a view of this treaſure & tree of life, which is better to the Saincts then thou-

m Iohn 17, 17. n 1 Tim. 4, 5. o 2 Pet. 1, 23, 25. Iam. 1, 18. p 1 Pet. 2, 2. q 1 Tim. 4, 6

r Pſ. 119,72 r thouſands of gold and ſilver, ſ ſweeter
ſ Pſa. 19,10. alſo then honey or the honey combe,
t Pro. 16,24 euen ſweetnes to the ſoule t and health
to the bones, which if a man keepe, he
v Iob. 8,51. v ſhall never ſee death.

2. Three wayes there are whereby God maketh himſelfe knowne vnto men: The firſt is by his works; for the
x Rom. 1,20. x inviſible things of him, that is, his eternall power and Godhead, are ſeene by the creation of the world; the heauens
y Pſa. 19,1. y declare his glorie, and the firmament ſheweth the work of his hands; the beaſts
z Iob 12,7,8 if they be asked z will teach man, & the fowles of the heauen will tell him, the earth will ſhew him, and the fiſhes of the ſea will declare vnto him; for how ma-
a Pſal. 104, 24. nifould are the works of God; and a in wiſedome hath he made them all.

3. But becauſe the world by wiſe-
b 1 Cor. 1,21 dome b knew not God in this wiſdome of God, (though it be ynough to make all
c Rom. 1,20 men c without excuſe:) it pleaſed God of his grace to giue us his word, as a ſe-
d Pſa. 138,2 cond and more excellent means of knowledge, by which Word he d hath magnified his name aboue all; for it is able

able to make man [e] wiſe unto ſalvation; and he that is of God, [f] heareth that his word, and if any man loue him he will keepe the ſame, and the Lord will loue him againe & dwell with him: but they that refuſe and put it away, do [g] judge themſelues unworthy of everlaſting life, and that Word ſhall [h] judge them in the laſt day; and for deſpiſing of it, [i] they ſhall be deſtroyed.

e 2 Tim. 3, 15
f Iohn 8, 47. and 14, 23.
g Act. 13, 46
h Iob. 12, 48
i Pro. 13, 13.

4. Yet is not the outward miniſterie of the word ſufficient, unleſſe we be alſo taught of [k] God himſelfe; who therefore voucheth ſafe to giue us a third help, euen his owne [l] good ſpirit to inſtruct us, without which no man [m] can ſay, that Ieſus is the Lord. By this his ſpirit God [n] revealeth unto us the deepe myſteries of his Goſpel, this Anoynting [o] teacheth us all things; and that worthy thing which is committed to us, we keep [p] through the Holy Ghoſt, that dwelleth in us. Of whom, and our communion with him, more is to be ſpoken in due place.

k Iohn. 6, 45
l Neh. 9, 20.
m 1 Cor. 12, 3.
n 1 Cor. 2, 10, 12.
o 1 Iob. 2, 27
p 2 Tim. 1, 14.

5. The Word of God, (whereof here we intreat,) was giuen to Adam euen in

q Gen. 2, 16. his q upright ſtate; to be a law for him to leade his life in paradiſe. It was again
r Gen. 3, 15, 16, 17. revealed unto him r after his fall; to reſtore him grace and life, which he had loſt. And not for himſelf alone received he this light; but for all his children, that were fallen with him into darknes and the ſhadow of death: wherefore he imparted it to them, as by f the ſacrifices of
f Gen. 4. Cain and Abel, doeth appeare. Yea God
t verſe 6, 7. himſelfe t ſpake unto Gain, (though he was wicked and without faith) and gaue him warning of his evill way. Likewiſe
v Gen. 9, 1, 8 9, 11. &c. in the new world, the v covenant of God was by his Word renewed with all Noahs houſhold, wherein were Cham and Canaan, the veſſels of deſtruction.
x Mat. 13, 3, 4, 5. &c. Chriſt alſo, the x ſower of that precious ſeed, let ſome fall on the high way, ſome on ſtony ground, and ſome among thornes; from which places no fruit did
y Marke 16, 15. grow. And his diſciples were ſent, y to preach the goſpell to every creature, to all nations under heauen. By which appeareth the bountie of God, that offreth the Word of life unto all, euen as he cauſeth his Sun to ſhine upon juſt & unjuſt;

& we are taught, that the Word of God may not be forbidden to be preached unto any people, be they never so profane or heatheniſh.

6. But all people to whom [z] the words of this life were ſpoken, received not life by them; for the word profiteth not, [a] if it be not mixed with beleefe in them that heare it. And the [b] God of this world hath blinded the eyes of many unbeleevers, that the light of the glorious goſpell of Chriſt, which is the image of God, ſhould not ſhine unto them, therefore they [c] ſtumble at the word, being unperſwaded; to the which thing they were euen ordeyned; and the ambaſſadours of Chriſt, (to whom he hath [d] committed the word of reconciliation;) are unto ſuch, the ſavour [e] of death unto death. They [f] hate the light becauſe they doe evill, & will not come to it, leaſt their deedes ſhould be reproved; for wickednes is [g] ſweete in their mouth, they hide it under their tongue, they favour it, and will not forſake it; therefore [h] abhorre they the light, and know not the waies thereof,

z Act. 5,20

a Heb. 4,2.

b 2 Cor. 4,4

c 1 Pet. 2,8.

d 2 Cor. 5,19

e 2 Cor. 2,16

f Iohn 3,20.

g Iob 20,12 13.

h Iob 24,13 17.

the morning is vnto them euen as the shadowe of death: so salvation is farre
i Psal. 119. 155. from them, i for that they seeke not the statutes of the Lord.

7. Againe, because the word of God is contrarie to humane reason, and
k 1 cor. 1, 20. condemneth for k foolishnes the wisedome of this world, & calleth men out
l Isa 40, 6, 7 1 pet. 1, 24. of themselues, making all the l glorie & grace of the flesh to fade, as the flower of grasse; and leading us to Christ alone, and him crucified: therefore is the preaching of the crosse, to them that pe-
m 1 Cor. 1, 18 rish, m foolishnes; they n despise all wisedomes counsell & correction, & seeke
n Pro. 1, 25, 30. after o another wisdome, and prudence
o 1 cor. 1, 22 rom. 8, 7. of the flesh, which is enmitie against God and cannot be subject to his law; and he
p Prou. 7, 22 they follow p as an oxe that goeth to the slaughter, and as a foole to the stocks for
q verse 27. correction, though her q house is the way vnto the graue, which goeth down
r Prou. 9, 18 to the chambers of death, & her r ghests are in the depth of hell.

8. And forasmuch as many afflictions doe accompany the word of
s Rev. 3, 10. Christ patience, that on them which receiue it,

the

the t Sun of tribulation or persecution often ariseth, and for it they are hated, v imprisoned, x exiled or killed, so that a man must forsake himself, and y take up his crosse and follow Christ: therefore also many men ar offended & ashamed of the z testimonie of our Lord, and will not be partakers of the tribulations of the gospel; but choose a iniquitie rather then affliction, & count it pleasure to live deliciously for a season, till they have slay the foolish, and the prosperity of the fools destroy them.

9. For when they thus contemne the word, God withdraweth from them this favour and foode of their soules, sending a b famine in the land, that their fayre virgins and young men perish for thirst, and having caused the sunne to goe downe at noone, and darkned the earth, he letteth them walk in their owne ignorance unto perdition. So Cain for his cruelty and contempt, being banished from the presence of God, we finde not the benefite of Gods oracles to be after vouchsafed him or his, as was c unto Seths posteritie. The like is to be minded

t Mat. 13,6, 21.
v 2 Tim. 2,9.
x Rev. 1,9. & 6.9.
y Mark. 8,34
z 2 Tim. 1,8. Luke 9,26.
a Heb. 11,25.
b Amos 8,11.
c Amos 8,12. 13.
d verse 9.
e Gen. 5,29. & 6,13 14, &c.

in the children of Cham, Ismael, Esau &c. Who after they were removed from Gods church, were also deprived of his word & doctrine, which he continued and increased unto the people, that of his grace he called and kept to himselfe as his owne.

10 For the light of the Gospel, and day of Christ was revealed unto f Abram Isaak and Iaakob; and to the Israelites their posteritie did God giue his law by Moses, and continued the preaching & opening of the same by other Prophets & ministers; whe as the heathens had not this help, but lay in darknes, hearkning h unto witches, soothsayers, sorcerers, necromanders & other like abominable instruments of Satan, which turned to their eternall confusion: wher as for Israel the Lord their God suffred them not so, but i out of heauen he made them heare his voyce to instruct them, and upon earth he shewed them his great fire, and they heard his voice out of the mids of the fire, they had ordinances and lawes most righteous, to keepe and to doe, k which was their praise, for wisdome & under-

f Gen. 12. & 15. and 16. &c.

g Exod. 20.

h Deu. 18, 10 11, 12, 14.

i Deu. 4, 36.

k Deu. 6, 7, 8.

understanding in the sight and mouthes of all peoples. Whereforé David provokes them againe to praysé the Lord, who had shewed his Word unto Iaakob, his statutes and his judgements unto Israel, and had not dealt so with any nation. Paul likewise magnifieth his people greatly, because to them were committed the oracles of God; to them were the covenants & the giving of the law, the service, and the promises. And this grace was so peculiar to Gods people, that the Law is called by the Holie ghost *the inheritance of the congregation of Iaakob*, as being their proper right, giuen them of God, as any other possession which they injoyed: the Saincts againe taking his testimonies as an heritage for ever, for they were the joye of their hearts.

l Psal. 147, 19, 20.

m Rom. 3, 2.

n Rom. 9, 4.

o Deu. 33, 4.

p Psal. 119, 111.

11. The drift and scope of all Gods oracles was to call and leade men unto Christ, and by him to the kingdome of heauen, where we might glorifie God in our salvation and life eternall. Our Fathers from Adam to Moses, were quickened & comforted with this promise.

And though Moſes gaue us a law, which
q 2 cor. 3, 7, 9. was the miniſterie of q death & condemnation, by reaſon of ſinne that dwelleth in us: yet euen he r wrote alſo of Chriſt,
r Iohn 5, 46. and foreſhewed his crucifying and ſuffrings for our ſinnes, in the ſ ſerpent, ſacrifices, and manifold ſeruices; yea the
ſ Iohn 3, 14. heb. 9, 7, 8, 9 11, 12, &c.
Law it ſelfe was t our ſchoolmaiſter to bring us to Chriſt, that we might be made righteous by fayth in him, in reſpect of
t Gal. 3, 24. whom the v covenant was many yeeres afore confirmed of God, and could not by the Law that came after be diſanulled.
v verſe 17.

12. The hope of ſalvation for all
x Gen. 3, 15. mankinde, was in the x promiſed ſeede: & as God by his word taught men more particularly frō whoſe loynes he ſhould ſpring; ſo were they to exſpect him, if they would haue life, and keep communion with ſuch as ſhould be his Fathers after the fleſh. When the woman Eyahs ſonnes were multiplied, and many of them proved wicked; the hope of the
y Gen. 4, 25 ſaving ſeede, was reſtrayned unto y Seth, ſet in place of Abel, whom the Serpents ſeede had murthered. Then were all to

looke

looke for the Saviour from him; and if they sought him in Cains posteritie, they perished for ever. Among Noahs children, Sem[z] had the prerogative, and into his tents must Iapheth (though his elder brother) come for to dwell, and partake of his blessings; and Chams house was condemned to bondage. After that vnto Abraham was the [a] Gospel preached, that In him all nations should be blessed; and to his seede [b] Christ, were the promises made: then who so beleeved (after knowledge of this promise) in a Saviour, to come of any other man; set up an idoll in his heart in sted of Christ. Among Abrahams offspring, Iudah was chosen governour, and of him should [c] *Shiloh* come, therefore his fathers sonnes were to [d] bow downe vnto him; because of him [e] should be the Prince. Of the tribe of Iuda, David [f] was named, to be the Father of Christ, according to the flesh; then were all to beleeue in Davids sonne, for redemption from sinne, and life eternall. In fulnes of time the Messiah Iesus came, and was borne of Marie the virgin, according to

[z] Gen. 9, 26, 27.
[a] Gal. 3, 8.
[b] verse 16.
[c] viz. Christ. Gen. 49, 10.
[d] verse 8.
[e] 1 chro. 5, 2.
[f] Psa. 132, 11 act. 2, 30. rom. 1, 3.
[g] Luke 2.

the promises: unto him now were all people to repaire, and so they did, both Iewes and Gentils, so many as were ordeyned unto life. And if Adam, Noah, Abraham & the other fathers, had now been on earth, they must haue embraced this man for their Saviour, and not haue sought nor wayted for any other. Therfore the Iewes that rejected him, died in their sinnes, h because they beleeved not that he was *Hee*, and the word of God they had not abiding in them, i because whom he had sent, him they beleeved not: but many of the Gentils trusted in him, k after that they heard the word of trueth, euen the gospell of their salvation, and by faith became the sonnes of Abraham, and heyres by promise.

h Iob. 8, 24.

i Iohn 5, 38.

k Ephes. 1, 13

l Luk. 19, 9. Gal. 3, 28, 29.

13. And alwaies before, if any of them Heathens, hearing of Gods great name, would repaire unto his people, they there might freely injoy this heauenly blessing, to heare the law and promises m read and taught; and being united with them in faith, had n one law for sacrifice and all other services. Yea many such strangers were in Israel, in the dayes

m Deut. 31, 12.

n Exod. 12, 48, 49.

of Moſes, o that went with them out of Egypt; and afterwards dayly their number increaſed, that in Salomons time they were counted, and found p an hundred fiftie three thouſand and ſix hundred perſons. Sometimes alſo the Lord ſent his word in ſome meaſure, home to their owne countries, as by q Ionah to the Niniuites; though this was more rare, till the Apoſtles dayes, and then the partition wall being broken downe, God imparted again the glad tidings of his ſalvation to all peoples, though the Iewes could not endure it. r 14. For Chriſt though he reſtreyned this grace a while, ſaying to his diſciples, ſ *Goe not into the way of the Gentils, & into the cities of the Samaritans enter ye not:* yet when he was riſen from the dead, he ſayd they ſhould be his witneſſes both t in Iudea and Samaria, & to the utmoſt of the earth. And as he had willed them, where his word ſhould be refuſed to v ſhake off the duſt of their feete againſt them, and depart thence: ſo the Apoſtles x did, and travayled from place to place, till the people to y whom God had not been

o Exo. 12, 38 Num. 11, 4.

p 2 Chron. 2, 17.

q Ionah 1, &c.

r 1 Theſ. 2, 16.

ſ Mat. 10, 5.

t Act. 1, 8.

v Luke 10, 11.

x Act. 13, 51 & 18, 6.

y Rom. 15, 21.

ſpoken

ſpoken of did ſee; and they that had not heard, did underſtand.

15. When thus there was one ſheepfold made both of Iewes & Gentils, & their eyes were opened to ſee [z] the wonders of Gods law, and the glorious myſterie of mans redemptiō revealed & publiſhed among al nations [a] by the ſcriptures of the prophets: they whoſe harts God opened, received the word [b] with all readines, & ſerched the ſcriptures dayly, taking heed to that moſt [c] ſure word of the prophets as to a light ſhining in a darke place till the day dawned, and the day ſtarre aroſe in their harts. And though for that word they found tribulation, as others before them, for whom Chriſt complayned to his father ſaying, [d] *I haue giuen them thy Word, and the world hath hated them*: yet received they that word in much affliction, with joy of the holy Ghoſt; accepting it not as the word of men [f] but of God, and holding it forth as the [g] word of life, which being graffed in them [h] was able to ſaue their ſoules.

16. For ſuch is the grace and vertue of Gods word, that it [i] turneth the ſoule, rejoyceth

z Pſal. 119, 18.
a Rom. 16, 25, 26.
b Act. 17, 10
c 2 Pet. 1, 19
d Ioh. 17, 14
e 1 Thel. 1, 6
f 1 Theſ. 2, 13.
g Phil. 2, 16.
h Iam. 1, 21
i Pſa. 19, 7.

rejoyceth the hart, giveth light to the eyes, wisedome to the simple; worketh k faith in God, l quickeneth them that heare it; m comforteth the Saincts in their troubles, and strengtheneth them in their tentations, being the n sword of the Spirit, by help whereof they vanquish their enemies and o Satan himself, and their own corruptions, and are p freed thereby from the servitude of sinne. It is a soveraigne preservative from all evils that might befall us; for as Salomon sayth, q it leadeth us when we walke, it watcheth for us when we sleepe; and when we wake, it talketh with us. Also it is r liuely and mightie in operation, sharper then any two edged sword, entring through euen to the dividing asunder of the soule and the spirit, of the joints and marow, and is a discerner of the thoughts and intents of the heart; & Christ hath s sanctified and clensed his church by the washing of water through this word, as also himselfe sayd to his disciples, t *Now are ye cleane through the word which I haue spoken to you.*

k Rom. 10, 17
l Iohn 5, 25.
m psal. 119, 50, 92.
n Ephe. 6, 17
o Reu. 12, 11
p Ioh. 8, 31, 32, 34.
q Pro. 6, 22.
r Heb. 4, 12.
s Ephe. 5, 26
t Ioh. 15, 3.

17. And unto this church hath he specially

cially commended & committed those heauenly oracles, binding up the testimonie and sealing up the law v among his disciples, directing x his words and writings vnto them; and promising, that his spirit which is upon them, y & his words which he hath put in their mouth, shall not depart out of their mouth, nor out of the mouth of their seed, nor their seeds seede for ever. Who againe rejoice for this word, z as if they had founde a greate spoile, and their lips a doe utter praise, when he hath taught them his statutes. And having all and every of them a commune right in this treasure, they use it for the good of their owne soules, and one of another, teaching, exhorting, admonishing, reproving and comforting b one an other; which that they may the better doe, they are willed the word of Christ should c dwell in them plenteously, that if any man speake, d it may be as the words of God.

v Isa 8,16.
x Rev. 2,1, 7. &c.
y Isa 59,21.
z Psal. 119, 162.
a verse 171.
b Heb. 10,24 1 thes. 4,18. and 5,11.
c colos. 3,16.
d 1 Pet. 4,11.

Heare my law, o my people; incline your eares vnto the words of my mouth. Psal. 78, 1.

The secret things belong to the Lord our God; but the things reuealed belong vnto us, and to our children for ever, that we may do all the words of this Law. Deut. 29, 29.

CHAPTER VIII.

How God by his word hath alwaies called & separated a people, from communion with Divils & wicked men; to the fellowship of his grace, by fayth in Christ.

WHEN our [e] first parents had revolted from God, forsaken his word the ground of their fayth & obedience, & embraced the [f] contrarie word of the Serpent; whereby they were brought unto sinne, and by sinne being finished, unto death: they were estranged from God, [g] affraid of his face & voice, ashamed of themselues; and sought to shroude them among the trees, to hide their shame with figleaues, and to excuse their sinne, by translating the fault unto others, the [h] man to the woman, giuen him of God; the woman to the serpent; but shewed no repentance, neither asked mercy for their misdeeds, though they were summoned to the judgement of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner impietie, as did and doe the

e Gen. 3.

f verse 5.

g verse 8.

h verse 12.

i verse 13.

Divils,

Divils, (whom God hath left in their wretchednes;) in whose slavish subjection they and wee, all their children had continued captiues, unto eternall damnation.

2. But God immediately manifested his purpose, according to his election of grace, by giving to men that were dead in sinne, the word of life, whereby they were revived; by which word he called them from Satans service to his owne againe, by fayth in Christ, who should in time become the womans seede, & crush that Serpents head for his chosens sake. He also brake that cursed amitie betweene men and divils, and said that [k] he would put enmity betweene them; and not that onely, but between the Serpents seede (that is, the wicked men and reprobates, who are named the sonnes [l] of Belial and of the Divil;) & the womans seede, that is Christ and his church, euen all men & women, that should embrace the faith of the woman, now named *Evah*, that is, *Living*, and the [m] mother of all that liue.

k Gen. 3, 15.

l Deu. 13, 13
2 Ioh. 3, 10.

m Gen. 3, 20.

3. And Adam which had shewed that singular

ſingular faith in Gods promiſe, by naming her n *Life*, whom of late he accuſed to be the inſtrument of his death: informed his children in this grace of God; who together with their parents profeſſed one commune faith and obedience, which alſo they teſtified by their ſervice & ſacrifices o offred to the Lord. Thus he & his houſe were freed from Satans bondage by the word of trueth, the Goſpel which was taught them, and were made p Saincts by calling.

n *Adam upon the promiſe of God called his wife* Evah, *that is* Life.

o Gen. 4, 3, 4

p 1 Cor. 1, 2.

4. But Cain who was the firſt ſeede of the ſerpent, & therefore ſayd in ſcripture to be of that q *Wicked one*, being an hypocrite and without r faith, for which cauſe his ſ works alſo were evill: though he were among the Saincts, yet was he not t of them, and therefore continued not with them. Yea though he were v warned of God, he would not be amended; but ſhewed the malice and enmitie of his father the Divill, by x killing his righteous brother. Neyther then relented he, but added y obſtinacie to his bloody act: wherefore he was curſed of God, & fell into z deſperation,

q 1 Iohn 3, 10 11, 12.

r Heb. 11, 4.

ſ 1 Iohn 3, 12

t 2 Ioh. 2, 19

v Gen. 4, 6, 7.

x verſe 8.

y verſe 9.

z verſe 13, 14

and condemnation of the Divill.

5. The peace and communion of the Saincts, being by that caytiff thus disturbed and broken; and the deadly warre with the womans seed, by that trump of Satan thus proclamed: God for the good and preservation of his Church, cast out this sinner from his a presence on earth, as he had done the Angels which sinned, from the same in heauen;) and he being separated from the fellowship of the faythfull, dwelt a runnagate in a land of that b name, and another seede was c giuen to Eue in stead of just Abel deceased. And so the Church of Christ was propagated, governed by ten faithfull d Patriarchs successiuely; distinguished frō the seuen e generations of Cain, as in place and estate, so in name; the one sort called the children of f God, the other of men. And whereas the Cainites increased, as well in wickednes as in multitude: the Lord to keepe his people from mixture with them, gaue warning by g Henoch the seuenth from Adam, who propheſied the destruction of them & all ungodly persons, for their wicked deeds

a Gen. 4, 14. 15, 16.

b *A runnagate is in Hebrewe called Nad. gen. 4, 12. & Cain was driven into the land of Nod, v. 16, which took the name of him & his wofull state therein.*

c Gen. 4, 25.

d Gen. 5.

e Gen. 4, 17, &c.

f Gen. 6, 1, 2.

g Gen. 5, 22. *Jude ver. 14, 15.*

deeds and cruell ſpeakings; when God ſhould come to giue judgment, with ten thouſands of his Saincts.

6. But neyther his word whereby he admoniſhed his deople, nor yet his ſpirit which [h] ſtroue in them, could reſtreyn them from being commingled with the profane, and Serpents ſeed: for [i] they coupled themſelues in mariage with their fayr woman, whereby there ſprong a tyrannous race of [k] Giants, by whom the earth was filled with crueltie. That God ſeeing how his children were degenerate & become alſo [l] fleſh, & that [m] the wickednes of man was wexen great, [n] repented that he had made man in the earth, and was ſory in his heart: yet warned them againe by [o] Noah, a preacher of righteouſnes, & by the building of the ark 120 yeeres: which patience they contemning, God brought the flood upon the world of the ungodly, and deſtroyed them, onely Noah and his houſe were reſerved, finding grace in the eyes of the Lord.

h Gen. 6,3.
i verſe 2.
k Verſe 4,13
l verſe 3.
m verſe 5.
n verſe 6.
o Gen. 6,13, 14. 2 Pet. 2,5

7. Yet euen in that litle family of eight ſoules, ſo wondrouſly ſaued in the

p 1 Pet. 3, 20 21. water as p by a Baptiſme; the Serpent had his ſeede ſtill, which in proceſſe of time was diſcovered, in the perſon of Cham and his poſteritie, and by the Patriarch

q Gen. 9, 22 24, 25. q Noah was accurſed. Which wicked broode to gette themſelues a name, went aboute to builde a tower up to

r Gen. 11, 2. &c. heauen, in r the land of *Shinar*, the place and habitation of ſ *wickednes*; where

ſ Zach. 5, 8, 18. God confounded their lips, ſcattred them from thence, ſtayed their proud building, and *Babel* or *Confuſion* is their monument to this day. And when not

t Gen. 11, 27 onely Chams curſed progeny, but alſo the ſeed of bleſſed Sem, euen t Terah the father of Abram, & Nachor fell to ido-

v Ioſh. 24, 2. latrie, and v they ſerued other Gods, or

x Leu. 17, 7 deut. 32, 17, 1 Cor. 10, 20. rather indeede, Divils, as the x ſcripture alſo nameth them; then God called

y Gen. 12, 1. Act. 7, 3. y Abram from his countrie, kinred and fathers houſe, to go into the land which

z Heb. 11, 8. he would ſhew him; unto which calling he z by fayth obeyed, and departed, not knowing whither he went.

8. The Lord who was the caller and

a Iſa 29, 22 a redeemer of Abram, gaue him two gracious promiſes to confirme his fayth,

as 1. That he ſhould [b] inherit the land of Canaan to which he brought him: 2. & That he ſhould haue heyres of his owne ſeed, [c] to inherit it after him, euen a great nation, and one ſeede ſpecially, (which was [d] Chriſt) in whom all families of the earth ſhould be bleſſed. With theſe promiſes, and bleſſing & renoume adjoyned to them, the Lord perſwaded him to forſake his idolatrous countrie and communion with idols, & [e] to walk before him, who was God the Alſufficient, and to be upright; and gaue him the couenant of Circumciſion, the [f] ſeale of the righteouſnes of the fayth which he had; he gaue him alſo [g] two ſonnes, Iſmael of Hagat a ſeruant, born after the fleſh; and Iſaak of Sarah a free woman, borne by promiſe.

b Gen. 15,7

c Gen. 12,2.

d gal. 3,16. gen. 12, 3. act. 3. 25.

e gen. 17, 8.

f Rom. 4, 11

g gal. 4, 22, 23. &c.

9. But he that was borne after the fleſh, fell to profanenes, became a [h] mocker and [i] perſecutor of the true and promiſed ſeede: wherefore he was caſt out of the church, the houſe of Abraham; and loſt the honor of being reputed his [k] ſeede, or heyre with Iſaak the free-borne, and child of promiſe.

h gen. 21, 9.

i gal. 4, 29.

k Rom. 9. 7, 8.

10. Againe, unto Iſaak were borne
l Gen. 25. l Eſau and Iaakob; but God m loved Ia-
m Rom. 9, 13 kob, and hated Eſau; and he alſo dege-
n Heb. 12, 16 nerated and became profane; n ſold his
o Gen. 27. birthright, and o loſt his bleſſing, and
p Gen. 28, 1-4 & 36, 6. Joſh. 24, 4. was p ſeparated from his brother Iaakob, unto whom alone the bleſſing of Abraham was derived.

11. Iaakob (whoſe name was Iſrael)
q Gen. 35, 1. being willed of God to build him q an altar at Bethel before he would doe it, had a care to purge his houſhould of the falſe Gods wherewith they were defiled,
r verſe 2. r who giving him both their Idols, and
ſ verſe 4. idolatrous jewels he ſ hid them under an oke at Sichem, for he knew that the worſhip of God, and of Idols could not ſtand togither. Afterwards he went with
t Gen. 46, 2, 3, &c. his familie by the t word of the Lord from Canaan into Egypt, and was a ſo-
e Pſa. 105, 23 journer in the e land of Cham: where
f Exod. 1, 7. God f multiplied his church exceedingly, as he had promiſed to Abraham his friend. There when the Iſraelites forgate the Lord their God, and defiled them-
g Eze. 20, 7. ſelues with the Idols of Egypt: g he recalled them by his word from thoſe abomina-

abominations, and [h] had almost destroyed them for their disobedience. But respecting his owne name and glory, he ceased not to visit them, first by his [i] punishments, then by his [k] promises & miracles; till he had wonne them againe unto his [l] fayth and service.

h Ezek. 20, 8,9.
i Exod. 1,13. 14. & 2,23
k Exo. 4,30.
l verse 31.

12. Then bringing them forth from that both spirituall and corpotall bondage, and executing judgements upon the Egyptians and upon their [m] Gods, he certified Israel of his ende and purpose herein, which was to [n] bring them to himself, that they might heare his voyce, and keepe his covenant, and be his chief treasure aboue all people, though all the earth were his. Charging them, not to doe [o] after the doings of the land of Egypt wherein they dwelt, neyther to doe after the manner of the land of Canaan, whither he would bring them, nor walk in their ordinances; but to doe after his judgements and keepe his ordinances to walke in them, for he was the Lord their God; & to this end had [p] separated them from other people, euen from among [q] all people of the earth did he separate

m Num. 33, 4. Exod. 12,12.
n Exo. 19,4, 5.
o Lev. 18,3, 4.
p Lev. 20, 23 24.
q 1 king 8,53

them unto himselfe for an inheritance. Wherefore he commanded [r] them utterly to destroy those cursed nations, to make no covenant with them, nor haue compassion on them, nor make mariages with them: for they would [s] cause them to turne from him, & serue other Gods, which would be to their destruction, & willed them to [t] abolish all their idolatrie, with the names and monuments of the same; for that they were an holy people unto him.

[r] Deut. 7, 2,3.

[s] verse 4.

[t] verse 5. also cha. 12,2,3.

13. Iosua, treating with Israel of serving the Lord in uprightnes and trueth, [u] exhorted them to put away the Gods which their fathers had serued in Mesopotamia and in Ægypt; and so to serue the Lord, whome he calleth [x] *holy* and *jealous*, that would not pardon their iniquity or their sinnes, if they should forsake him, & serue strange Gods. And when the people made choise of the Lord, to serue him; he required them againe, [y] to put away the strange Gods that were among them: teaching them and us thereby, that Gods true worship, and the seruice of Idols, cannot be joy-

[u] Iosh. 24,14

[x] verse 19, 20

[y] verse 23.

ned

ned togither, but the one will expell the other. Which lawe when they kept not, but worshiped the Gods of the peoples round about them, and so forsooke the Lord: z his wrath was hot against them, and he delivered them into the hands of spoylers that spoiled them, & they could no longer stand before their enemies; yea the Lord would no more cast out before them a any of the nations which Ioshua left when he died. Againe when Samuel reconciled them unto the Lord; b he in like manner first procured them to put away their false religion, (which was the cause of their calamitie,) and to direct their harts unto the Lord, and serue him onely.

z Iudg. 2, 12 13, 14.

a vers. 21.

b 1 Sam. 7. 3. 4. &c.

14. Neyther did this warning of Idolatrie respect the idols of Canaan onely, but the false religions of all other peoples, neer or farre off, for any other God besides or with Iehovah they might not haue or serue. Therefore, though they had no commission to root out any idols saue those in Canaan, because that should be their m possession; yet were they to n avoyde communion

l Exod. 20, 2. 3. 4. 5.

m deut. 12. 2

n deut. 29; 16. 17. 18.

with all other idolaters; which when
they did not, but o coupled themselues
with Baalpeor the God of the Moabites,
& p separated thēselues unto that *Shame*,
and did eate the sacrifices of q the dead:
the plague of God brake out upon them,
and there fell of the Israelites in one day
r four and twentie thousand; euen euerie
man that followed Baal-peor the Lord
destroyed s him from among his people.

15. And in no better accounte were
the idols and voluntarie services of the
Israelites themselues; for God by his
word forbad them, t eyther to make or
use any manner idoll or similitude upon
payn of his gealous indignation. There-
fore when they had made a resemblance
and memoriall of their v God, that
brought them out of the land of Egypt;
and turned him their x Glorie into the si-
militude of an oxe that eateth grasse:
then were they esteemed to haue y for-
gotten God their saviour, and z commit-
ted great blasphemies; & for that a sinne
many of them died, & all of them b had
ben rooted out, (with c Aaron himself,)
but that Moses stood in the breach, and

o Num. 25, 1 2, 3. &c.
p Hos. 9, 10.
q Psal. 106, 28, 29. &c.
r Num. 25, 9
s Deut. 4, 3.
t Exo, 20, 4, 5
v Exod. 32.
x Psa. 106, 20.
y verse 21.
z Neh. 9, 18.
a Exo. 32, 27, 35.
b verse 20.
c Deut. 9 20.

by

by [d] his instant prayer, turned away the Lords wrath from destroying them.

16. Againe when Ieroboam the king of Israel had set up signes for the people to worship their [e] God (as they thought) that brought them out of the Land of Egypt; because they were in the Lords account but [f] *Divils*, and so all that followed them worshiped Satan, and not God, yea the people in that estate were [g] without the true God: therefore he ceased not both by [h] doctrines and judgments to keepe and reclaime his people from them; warning [i] Iudah not to sin, though Israel played the harlot; & forasmuch as Ephraim was joyned to Idols, they should [k] let him alone; & not [l] seek Bethel, nor enter into Gilgal, nor goe to Beersheba, (which were the places of publick worship among them,) but to seeke the Lord, and they should liue, whereas [m] all those sinners of his people should die; euen as Ieroboams house, for his sinne was [n] rooted out and destroyed from the face of the earth.

d Exo. 32, 11 32, 32. deut. 9, 25, 26. &c

e 1 King. 12, 27, 28.

f 2 chron. 11 15.

g 2 Chro. 15, 3.

h 1 King. 13, 1, &c.

i Hos. 4, 15.

k verse 17.

l Amos 5, 5.

m Amos 9, 20

n 1 King. 13, 34.

17. As the Prophets thus witnessed unto Israel in their severall ages: so our Saviour

Saviour Christ when he came, with his Apostles, first laboured to keepe & withdraw the people from the service of Divils and idols, whither more open or secret. For as he appeared for this purpose o that he might loose the works of the Divil, & was that promised seed, which should crush the serpents head: so did he first himselfe hand to hand p combat with Satan, resisted his tentations, overcame and put him to flight, and would not admit of any communion betweene the Fiends and him, nor suffer them to say so much as that they q knew him. He r dispossessed them of many men, over whom they tyrannized, and cōmanded his s disciples to doe the like; and ceased not this warre, till satan which had usurped the princedome of this world t was cast out; euen to the death did he resist him, and by v death destroyed him which had the power of death. For though in him the Serpent could finde x nothing, yet for his chosens sake he endured all things: till he had spoyled y the principalities and powers, and triumphed over them in his crosse: thus teaching us in his

o 1 Ioh. 3, 8.

p Mat. 4.

q Mar. 1, 24, 34.

r Luke 4, 41 & 8, 2.

s Mat, 10, 1, 8.

t Ioh. 12, 31.

v Heb. 2, 14.

x Iohn. 14, 30

y Colos. 2, 15

his own example & perſon, to hate with perfect hatred that enemie of God and man; and to knowe, that there can no concord be, betwixt[z] Chriſt and Belial.

[z] 2 Cor. 6, 15

18. Satan being thus [a] like lightning fallen down from heauen, and his place [b] not found there any more, after our Michael had ouercome him, [c] taken frō him all his armour wherein he truſted, and diuided his ſpoyles: many peoples were more eaſily recouered and drawne out of his ſnares; who were all taught by the trumpet of the Goſpel to prepare themſelues to battel againſt him, to take unto them the [d] whole armour of God, that they might be able to reſiſt in the evill day, to fight the good fight of faith, and by it ſtedfaſtly to reſiſt [e] that roaring Lion, which walked about, ſeeking whō he might devour: being with this comforted & aſſured, that the God of peace would treade Satan under their feete ſhortly.

[a] Luke 10, 18
[b] Reu. 12, 8
[c] Luk. 11, 22
[d] Eph. 6, 13.
[e] 1 Pet. 5, 8, 9

19. But becauſe this adverſarie would [f] transfigure himſelfe into an Angell of light, [g] and his miniſters alſo, as though they were miniſters of righteouſnes: the

[f] Rom. 16, 20.
[g] 2 Cor. 11, 14, 15.

more

more care and watchfulnes the Saincts were warned to haue, leaſt they ſhould be circumvented. They were taught therefore touching all the heathens religion, that whatſoever they ſacrificed, they ſacrificed [h] to Divils and not to God; and that Chriſtians might haue no fellowſhip with Divils, and conſequently, neyther with thoſe idolaters which ignorantly worſhiped ſuch: but muſt [i] come out from among them, ſeparate themſelues, and touch no unclean thing: for they could not be partakers [k] both of the Lords table and of the table of Divils, two ſuch contrarie maſters [l] they could by no meanes ſerue. And if they joyned with the wicked in their worſhip, or haunted their aſſemblies; euen in Iſrael, they that did [m] eate of the ſacrifices were partakers of the Altar; whereby they had part & intereſt in the whole worſhip, and the God worſhiped: euen ſo had they with Satan, that did eate of his ſacrifices in his temples; how euer they might perſwade themſelues otherwiſe, becauſe they did know the idoll [n] was nothing. Wherfore they were forbidden

h 1 Cor. 10, 20.

i 2 Cor. 6, 17

k 1 Cor. 10, 21.

l Mat. 6, 24

m 1 Cor. 10 18.

n 1 Cor. 10, 19. and 8, 2, 4.

bidden all communion with ſuch, and exhorted to o flee from idolatrie, for behold, *all that are of the fellowſhip thereof ſhall be confounded*, p as ſayth the Prophet.

o 1 Cor. 10, 14.

p Iſa 44, 10.

20. And becauſe this old ſerpent would creepe againe into the church & paradiſe of God, to ſeduce the Saincts, and ſet his owne throne there: the Lord Ieſus by his Angell certified his q ſervant Iohn, & by him hath warned us all, that the Chriſtians alſo would in time forſake the true ſervice of God in ſpirit, and would worſhip r *Divils*; euen idols of gold and ſilver and braſſe and ſtone and wood, being drawen hereunto by the effectuall deluſion of Satan in his eldeſt ſonne Antichriſt the childe of perdition; whoſe doctrines would be the *doctrines of* s *Divils*; whoſe kingdome ſhould be menaged by t *ſpirits of Divils*, and men drawen by them to battel againſt God almightie. Hereupon is that glorious ſynagogue proclaymed with the lowd voyce of an heauenly Angell, to be become the u *habitation of Divils*, and with an other voyce x all Gods people are willed to goe

q *In the booke of the Reuelation.*

r Rev. 9, 20.

s 1 Tim. 4, 1

t Rev. 16, 13 14.

u Rev. 18, 2.

x verſe 4.

goe out of her, that they partake not in her ſinnes, & receiue not of her plagues:
y Rev, 14, 9, 10. for if y any man worſhip that beaſt or his his image, or take his marke; he ſhall drinke of the wine of Gods wrath, and be tormented in fire and brimſtone before the holy Angels and before the Lamb, and the ſmoke of their torment ſhall aſcend evermore.

22. And as by the word of Chriſt men were withdrawen from idolatrie & communion with the wicked, ſo were they alſo exhorted to drawe neere to the Lord and in faith and loue to cleaue unto him alone: that turning from darknes to light, and from z the power of Satan unto God, they might receiue forgiuenes of ſinnes and inheritance among them which ar ſanctified by faith in him. They were therefore a informed in the myſteries of the goſpel, baptiſed into the name of the Lord in whom they beleeved, ſeparated from others b that frowardly refuſed, had their c aſſemblies for prayer doctrine & other holy exercises, which they were exhorted d to cõtinew, taking heed that they were not unequally yoked

z Act. 26, 18
a Mat. 28, 19 20. Act. 2, 14--38. and 8. 35--38. & 10, 36--48.
b Act. 2, 40. & 19, 8, 9.
c Act. 1, 13, 14, 15. and 2, 1. and 12, 12. and 14, 27.
d Heb. 10, 25

yoked with e infidels of the world; nor commingled with open sinners in the church, but to cast out the wicked from among them, that they might be joyntly a sweete new lump as they were severally g unlevened loaues, and so to serue h the Lord as they might please him with reuerence & feare, i keeping themselues from idols, and k unspotted of the world.

e 2 Cor. 6, 14

f 1 cor. 5, 9, 11, 13.

g verse 7.

h Heb. 12, 28

i 1 Iob. 5, 21

k Iam. 1, 27

22. Thus hath God taught us, that all idolatrie, whither of Paynims Iewes or Christians, is the worship of *Diuils*: and from it, hath in all ages since the world began, called his elect; that they shuning the societie of the Serpent and his seede, might repair to m the Lamb that standeth on mount Sion, having his Fathers name written on their foreheads, and follow him whither soever he goeth; might walk in the n light of the heauenly Ierusalem, and there haue fellowship with the Lord and one with an other; to their preseruation from death, & the glory of God in their eternall life and saluation.

m Reu. 14, 1--4.

n Reu. 21, 24.

Chapter IX.

How farre we must avoyd communion with Divils: & how far with the wicked men.

FOrasmuch as Satan is an open & professed adversarie of God and ours alwayes, and all his endevours tende to the Lords dishonour & our destruction; neither is there any bonde of nature or otherwise betweene him and us, that we should have entercourse with him or seeke his good or peace forever: therefore are we absolutlie forbidden all manner communion with him, in things spirituall or humane; all which we may reduce unto four heads.

2. The first concerneth our faith, that we giue no credit to his word as did our [a] first parents, nor admit into our hearts any of his doctrines or damnable heresies; which are called by the Apostle [b] *Doctrines of Divils*: but that we hold fast the word of life taught us of God in his scriptures onely, [c] avoyding all errors and lyes in religion; whither hethenish Iewish or antichristian; for whosoever be

a Gen. 3.

b 1 Tim. 4, 1 2.

c 1 Cor. 11, 3 2 tim. 2, 19. tit. 1, 13, 14.

the

the instruments, Satan [d] is the Father of them, and by them doth draw men unto destruction.

[d] *Ioh.8,44. 2 thes.2,9, 10,11,12.*

3. The second concerneth our outward cariage, that we do not [e] present our bodies; or by any thing that we haue, giue [f] maintenance to his worship & service, where or howsoever: but as our bodies & spirits are the Lords, [g] so with them both to glorify, & serue him onely, & honour [h] him with our substance; fleeing all idolatrie which is Satans worship, and outward communion therewith; & not upon any pretense, eyther of our own knowledge & inward dislike of the idol, or the pleasing of others, or winning them by this meanes to the fayth, or avoyding of our trouble, or presuming of the mercy of God, or the like, to participate in the service & sacrifice of Divils. God in his law gaue this generall precept for his people [i] *They shall no more offer their offrings to divils*; and in the Gospel we haue this instruction, [k] *ye can not be partakers of the Lords table, and of the table of Divils.*

[e] *Exod.20,5. num. 25,2,3 psal. 97,7. Dan.3,18.*
[f] *1 cor.10,14, 15-20. rev. 1,4,7,9,19.*
[g] *Ezek. 16, 17,18,19. Hos. 2,8.*
[h] *1 Cor.6,20 mat.4,9,10 rom.6,13.*
[h] *Prov. 3,9.*
[i] *Lev.17,7.*
[k] *1 Cor. 10 21.*

4. The third concerneth all divilish

arts, whereby many men haue fellowſhip with the damned ſpirits; as Conjuring, inchantment, witchcraft, ſorcerie, divination, charming, necromancie, and all other of the like nature. Touching which Gods law forbiddeth two things, 1. that no man ſhould himſelfe uſe any ſuch curſed craft, many of which ar particularly named *Deut.18.10 11.* but man or woman that had ſuch ſpirits, [l] ſhould die the death: 2. alſo that none ſhould [m] ſeeke unto ſuch for inſtruction or counſel in any matter, for ſo they ſhould forſake the living God, and turne to the dead. Wherefore this tranſgreſſion is noted for one of the two cauſes of King Sauls death: that he [n] ſought and asked counſel of a familiar ſpirit, (by a witch at [o] Endor,) and asked not of the Lord. And as Chriſt would not [p] haue the Divils to beare witnes of him; ſo neyther would the Apoſtles ſuffer a mayd which had [q] a ſpirit of divination to acknowledg them to be the ſervants of the moſt high God, and preachers of the way of ſalvation. Finally, not onely theſe evill arts & practiſers of them; but all bookes or

[l] *Leu. 20,27 exod.22,18.*

[m] *Iſa.8.19. deut.18,14.*

[n] *1 chron.10, 13,14.*

[o] *1 Sam.28, 7. &c.*

[p] *Mar.1,34.*

[q] *Act.16,16 17,18.*

or writings, or other meanes which may nouriſh the ſame, are to be ſhunned and aboliſhed: as the practiſe of the Chriſtians, that r burned their books of curious crafts, doeth teach us. r *Act.19,19*

5. The fourth head concerneth Satans tentations, ſuggeſtions, and provocations unto evill; whereby he dayly ſolliciteth everie man unto ſinne: all which we are taught of God carefully to ſ reſiſt, giving t no place to the Divil, but by fayth to quench v all his fyery darts; and being armed with the whole armour of God, to ſtand faſt in the evill day, and in our prayers to deſire x that we may be delivered from that Wicked one. Herein all the Saincts, while they liue on earth, come ſhort of their duetie; and too often doe admit of fellowſhip with the Divil, by reaſon of the corruption of nature, and infirmity of the fleſh: but by fayth in Chriſt we overcome & triumph, and y ſhall in the ende haue full redemption from all theſe evils. ſ *1 Pet.5,9. Jam 4,7.* t *Epheſ.4,27* v *Eph.6,16, 13,14, &c.* x *Mat.6,13,* y *Rom. 16, 20.*

6. Thus are we taught of God to reſiſt Satan, and avoyd all manner fellowſhip with him to the utmoſt of our

power: becauſe all his endeavours are againſt us for evill, neither can we work in him any good, by any meanes, at any time. But the eſtate of wicked men, is otherwiſe to be conſidered; becauſe they and we are all one fleſh and blood; are all placed of God, to liue together in this world, and enjoy mutually his common bleſſings, as the light of the ſunne, the rayne, and fruits of the earth, and other creatures, beſides our civill ſocietie in common weales: ſo that we cannot avoyde all medling with thē, except
z 1 Cor. 5, 10 we ſhould goe out of the world, as z the Apoſtle teacheth. Alſo of many of them there is hope, that they may be converted from their evill waies; which by all good and gentle meanes we ſhould procure. Howbeit of ſinners there is difference to be made; for ſome are yet uncalled to the knowledge and fayth of Chriſt; others are called, and doe profeſſe one common fayth in Chriſts church with us, but walke unworthie of the ſame; and ſome haue departed from the fayth & obedience, whereunto they were come, & are caſt out of the church,

a delivered

adelivered unto Satan. Of our ſpeciall duetie to ſuch as being in the Church do tranſgreſſe, it reſteth to be ſpoken hereafter, here I will treate of wicked men in generall. a 1 Cor. 5, 5. 2 Tim. 1, 20.

7. Concerning whom, we are taught of God, not to communicate with them in any evill action; as not to b run with the thief, nor partake with the adulterer, not to c walke in the way with thoſe that lay waite for blood; nor d keepe company with drunkards or gluttons, nor haue e fellowſhip with any other their unfruitfull works of darknes, but reproue them rather & avoide them; eſpecially their ſpirituall & religious actions, as f not to offer their offrings of blood, nor make mention of their names with our lips, not to frequent their g aſſemblies, nor eate of their ſacrifices, though they h call & invite us thereto; for euen the word of God, and all other holy things i are polluted among them, their prayers k turned to ſinne, and their ſacrifices l abomination to the Lord. b Pſa. 50, 18 c Pro. 1, 10, 11, 14, 15. d Pro. 23, 20. e Eph. 5, 11. f Pſal. 16, 4. g Pſ. 26, 5, 6 h Exo. 34, 15 num. 25, 2. prov 9, 15. &c. i Num 19, 22 hag. 2, 12, 14 15. tit. 1, 15, 16. k Pſa. 109, 7 l Prov. 15, 8.

8. And not in heart and minde alone are we to miſlike and eſchewe their ido-

latries, and other evill actions: but to keepe our [m] bodies as well as our ſpirits pure, becauſe Chriſt hath redeemed both, and with both we muſt glorify God. We may not therefore [n] ſwear by their idols, nor [o] make any other religious mention of them with our lips. We may not [p] kiſſe them, nor bow the knee, nor doe any other ſigne of reverence unto them. We may not [q] preſent our bodies at their holy feaſts, in their hallowed places, nor ſuffer our mouthes to [r] eate of their delicates; much leſſe repaire to any ſuch places for the repaſt or feeding of our ſoules. We may not eyther [s] at allurement of parents, brethren, or moſt dear friends; or by the example or entiſement of the [t] multitude, or by the [v] commandement of the Magiſtrate, doe theſe, or any of theſe evils: but following the word of God, to [x] ſeparate our ſelues, touch no uncleane thing, cleanſe us from all filthines of the fleſh and ſpirit, and ſo growe up unto full holynes in the feare of God. Finally, we may not [y] joyne our ſelues in mariage with any, that are not of the ſame fayth and fellowſhip with us,

m Rom. 6, 12 13. 1 Cor. 6, 15, 20.

n Ier. 5, 7.

o Exo. 23, 13 hoſ. 2, 17.

p Hoſ. 13, 2. 1 kin. 19, 18. exod. 20, 5.

q 1 Cor. 10, 14--20. hoſ. 4, 14.

r Eze. 18, 6. 11. pſal. 141 4. 1 Deut. 13, 6. & 33, 9.

s Exod. 23, 2. mat. 7, 13.

v Dan. 3, 14. 15--18. act. 4, 19.

x 2 Cor. 6, 17 & 7, 1.

y Gen. 6, 2. mal. 2, 11. 1 1 cor. 7, 39.

us, in the Gospel of Christ.

9. The causes of this restraynt and separation from the wicked, are: First the will and glorie of God, who to the ende we might be his, [z] hath severed us from other people: and upon this condition hath promised to [a] accept us, & [b] marrie us unto himselfe in faith, that we should giue our selues [c] alone to him and to his service, and not runne a [d] whoring after strangers. And hath made this our refreyning from communiō with the wicked, [e] one expresse and speciall part of his covenant with us. Secondly, it is for our own good, least by familiaritie with the wicked [f] we should learn their waies and receiue destruction to our soules, as others before us, [g] by and for like cariage haue done. Therefore are we warned [h] not to wander in their pathes, nor let our heart decline to their waies; for they go down to the chambers of death: and if we be [i] partakers in their sinnes, wee shall receiue also of their plagues. Thirdly, it is for the good of those wicked men themselues, (if such be the grace of God towards them) or for their

z Leu. 20, 26
a 2 Cor. 6, 17
b Hos. 2, 20.
c Mat. 4, 10.
d Deut. 31, 16, 17.
e Ex. 34, 27 with ver. 11, 15, 16.
f Pro. 22, 25.
g Psa. 106, 35 36. Ezek. 4, 3.
h Prov. 7, 21--25, 27.
i Rev. 18, 4.

more certayne and juſt condemnation; that ſeeing us to ſeparate from them, & k thinking it ſtrange that we runne not with them unto the ſame evils; hearing our reproofes and witnes againſt them; are eyther l drawen to conſider their waies, and turne their feete unto Gods testimonies, or els m blaſpheming, perſiſt & are hardned in their evill courſe unto judgement. Fourthly, it is for the overthrow of n Satans throne & kingdome, which the words & works of the Saincts doe beate downe dayly, diſcovering his errors and abominations, keeping themſelues, and drawing others from his deceipts and ſnares: whereas by o communicating in thoſe evils, they ſhould both honour and advance that enemy; and ſtrengthen the wickeds hands, that they ſhould not turne from their impietie.

k 1 Pet. 4, 4.

l Act. 2, 37, 40, 41.

m Act. 19, 9 and 13, 46, 50, 51.

n Act. 26, 18 Rev. 2, 13. 2 Cor. 6, 15, 17.

o 1 Cor. 10, 20, 21.

10. But though we may haue no communion with the wicked in their religion, nor any other evill action, againſt either table of Gods Law: yet in civill affayres we are taught of God to converſe with them in peace. As to eat and drinke with them, q buy and ſell,

p 1 Cor. 10, 27.

q Gen. 23, 3, 4--16.

make

make [r] covenants of peace, [f] shew kindnes to them, pity their estate, [t] loue them, [v] relieue their wants, and [x] receiue from them for our relief; [y] pray for them, labour by all gentle demeanure [z] to convert them from their evill way, & do any [a] good we can to their soules or bodies, or any thing that is theirs. And if we liue in their policies and dominions, we ought to be [b] subject to all civill Magistrates high or low, & that of cõscience; pay [c] them their tributes, customes and other like dueties for their common wealth; to bear their exactions, oppressions, persecutions, [d] patiently, without rebellion or resistance; and euen pray [e] for them that shall so misuse us: that thus as much as in us lieth, we may do good unto, and haue peace with [f] all men, in all things except sinne; and be perfect, [g] as our father which is in heaven is perfect.

r Gen. 14,18 deut. 20,10.
f 2 Sam. 10,2
t Mat. 5,44
v Pro. 21,25.
x Deu. 23,4.
y 1 Tim. 2,1
z 2 Tim. 2. 24,25.
a Gal. 6,10.
b Rom. 13,1 2. 1 Pet. 2, 13,14.
c Mat. 22,21
d Mat. 5,39. rom. 12, 19.
e Luk. 23,34 act. 7,60.
f Rom. 12,18
g Mat. 5,45. 48.

CHAP.

Chapter X.

How the Saincts are called out of themselues, and taught to forsake their owne waies & works, that they may haue communion with God in Christ.

For asmuch as all men beare in their bosomes naturall corruptions, bred with them [a] in the wombe, and brought up with them from the cradle, whereby they are all alike [b] children of wrath: our separation from other wicked, will litle availe us, unlesse we be also separated from our selues, and learn to renounce the lusts and affections, yea cue the fayr-seeming works & wisedom of the flesh. For what are we the better for avoiding outward pollution by others, if a fretting leprosy cleaue to our flesh and bones, and our [c] own clothes do make us filthy?

a Psal. 51,5.

b Ephes. 2,3.

c Iob 9,31.

2. To draw us therefore quite out of the miery pit of corruptions, the Lord hath called us from the loue and liking of our selues also; asbeing naturally both his enemies & our own; teaching us that our wits are [d] uncapable of his heauenly

d 1 Cor. 2,14

mysteries

mysteries, our reason [e] enmitie against him and his Law; our thoughts and purposes [f] evill, our affections [g] brutish, our wisedome [h] foolishnes, all our glorious grace [i] as the flour of grasse: and that therefore we must be turned and become [k] as litle children; euen [l] borne again, or els we cannot see the kingdome of God.

3. In matters of religion, we must not do what [m] seemeth good in our own eyes, nor [n] choose our owne wayes, nor [o] forge things out of our own hearts, nor [p] make to our selues any similitude of things in heauen or earth, nor walke [q] in our owne counsels: for what is man that he should invent services of God, or doe any thing which the Lord [r] requireth not at his hands. The things of God [s] knoweth no man but the spirit of God; of him therefore we must learne his feare, what he commandeth, that onely must we do, [t] we may not put to it, nor take ought from it. For when Israel set their owne threiholds and posts by the Lords, they [v] defiled his holy name with their abominations.

e Rom. 8,7.
f Gen. 8,21.
g Ier. 10,14. Psal. 73,22.
h 1 Cor. 1,19 20.
i 1 Pet. 1,24
k Mat. 18,3.
l Iohn 3,3.
m Deut. 12,8
n Esa. 65,2.
o 1 Kin. 12, 33.
p Exod. 20,4
q Ps. 81,12.
r Isa. 1,12. Ier. 7,31.
s 1 Cor. 2,11
t Deu. 12,32
v Eze. 43,8.

4. The

x 1 Tim. 3, 16

y Ioha 6, 52, 60, 63.

4. The[x] mysteries of his faith, we may not measure by[y] carnall reason, or our owne shallow understanding; but learne with reverence to beleeue all his words; knowing that[z] the things which

z 1 Cor. 2, 9.

eye hath not seene, neyther eare heard, neyther came into mans hart, are which God hath prepared for them that love him: and neyther[a] flesh nor bloud, but himselfe doth manifest them unto us; & as his words are spirit and life, so is it[b] his spirit that searcheth all, euen the deepe things of God, reuealeth them unto us, and quickneth us.

a Mat. 16, 17 Iohn 6, 45.

b 1 Cor. 2, 10. Iob. 6, 63. Eph 5, 5, 5.

5. The promises which are made us, we must embrace, not by sight but by faith, which is[c] the evidence of things not seen. And seem they never so unlikely or unpossible, yet ought we not to[d] doubt of them, or reason against them through unbeleef; but euen aboue hope to beleeue under hope: being fully assured that he which hath promised is able to doe it. For as Sara received strength to bring forth a childe when she was past age, because[e] she judged him faithfull which had promised: so contrarywise, the chil-

c Heb. 11, 1.

d Rom. 4, 20 21, 18.

e Heb. 11, 11

dren

dren of Israell, when God had brought them through the wildernes euen f to the borders of the land of promise; yet could they not enter in, because of their unbeleef.

6. The commandements of God, how harde or unreasonable soever they seem, we must readily & cheerfully obey; laying aside all g excuses, h delayes, i feares, or other things that may hinder us: knowing that all k his precepts are perfect, righteous, pure & just. Therfore when God calleth us, we must follow him: though we know not wither we shall come; when he sendeth us to any place, of danger, we must goe l though we know not what may befall us there; when he commandeth us a thing, that is both m against nature of man, and promise of God, we must obey without murmuring or reasonings: yea euen to the death must we be obedient, that we may receiue the crown of life.

7. In all our trials and tribulations, we must in faith and patience possesse our soules. We may not p murmur, though we want both bread and water;

f Deu. 1, 19, 20, 21, 26, 32, 43, 46. Heb. 3, 19.

g Exo. 4, 1, 2, 10, 13, 14.

h Psa. 119, 16

i 1 Sam. 15, 24. Ier. 1, 7, 8, 17.

k Psa. 19, 7, 8. and 119, 128.

l Hebr. 11, 8. Jeh. 21, 19, 22.

m Act. 20, 22, 23, 24. 1 Thes. 3, 3.

n Gen. 22, 2. Heb. 11, 17

o Phil. 2, 8, Rev. 2, 10.

p Num. 20, 2, 3, &c. 1 Cor. 10, 10.

nor

q Num. 21, 4 5. nor ſpeake againſt God, q though our way be never ſo grievous. When we
r Exo. 14, 9, 11, &c. be in danger of our foes purſuing us, r we muſt not complain; nor be affraid,
ſ Pſal. 3. 6. 2 King. 6, 15 16. ſ when they beſet us round about. If God t cauſe men to ride over our heads; if he
t Pſa. 66, 12 lead us into fyre and into water, if he
v Pſa. 44, 11 19, 27. &c. giue us as v ſheepe to be eaten, and ſcatter us among the nations; if he ſmite us downe into the place of dragons, and cover us with the ſhadow of death: yet may we not forget him, nor deale falſly concerning his covenant, but in all theſe
x Rom. 8, 37 triumph x as more then conquerours, through him that loued us. When in our troubles we exſpect his ſalvation, we
y Iſa. 28, 16 z Hab. 2, 3. 2 King. 6, 33. Lam. 3, 26. muſt not y make haſt, and z though it tary, we muſt wayt; if he hide his face from us, and a be angry againſt our prayer, ſo
a Pſa. 80, 4. b Pſa. 22, 2. that we cry by b day, but he heareth not, and by night, but haue no audience; if he
c Mat. 15, 26 put us back c as doggs unworthy of his
d Iob 30, 21. grace; if he turn himſelf d to be cruell againſt us, and to be enemie to us with the ſtrength of his hand: yet muſt we remember that he is the rock of our ſalvation,
e Iſa. 8, 17. and ſay; e I will wayt for the Lord that hath

hath hid his face from Iaakob, and I will looke for him; f Lo though he slay me, yet will I trust in him. f Iob 13,15.

8. Notwithstanding all these and whatsoever els we can doe or suffer for his names sake, yet must we empty and cast downe our selues before him, confessing that g we are but unprofitable servants, we haue done that which was our dutie to doe: and it h is nothing to the Almightie that we are righteous, our i weldoing extendeth not to him. Neyther k for our works done, or of him foreseene to be done, hath he saved and called us with a holy calling, but according to his owne purpose and grace, which was giuen to us through Christ Iesus before the world was. And because we are all too well perswaded of our selues & our good deserts, the Lord useth two meanes for to humble us; the one is his *Law* which sheweth us our sins & infirmities; the other, l *Corrections* whereby he openeth our ears, to cause us to turne away our work, and that he might cover our pride; of both these Salomon sayth m *the commandement is a lan-* g Luk. 17,10. h Iob 22,3. & 35,7. i Psal. 16,2. k Rom. 9,11. & 2 Tim. 1,9. l Iob 33,16, 17. m Prou. 6,23

and the law a light; and corrections for instruction, are the way of life.

n Rom.3,20. 9. The law n revealeth our sinnes which lay hid within us, & sheweth our weakness to be greater then we could imagine. For first we are o alive (in our own conceyt) without the law, and will o Rom.7,9. not sticke to say, p *All that the Lord commandeth, will we doe.* But when he p Exo.19,8. speaketh, we q can not endure to heare q Exo.20,19. 21.Deu.5,25. the law at his mouth, but run away. Or if we do receive it, it is with a vaile r over Moses face, not discerning the r Exodus 34. 30.33.2 Cor.3,13. true nature of the law which is spirituall, & of end of the same, which is to f Rom.7,14. bring us to Christ; but in hypocrisie, t Gal.3,24. with hollow and covered hearts, imagining the outward observation thereof, howsoever it be, to be sufficient. But when it cometh in deed to our conscience, we y Rom.7,9. die, for sinne (which we thought was dead) reviveth, and x taking occasion by x verse 11. the commandement, deceiveth us, and thereby slayeth us; & when the law sayth y verse 8. *Thou shalt not lust*, sinne y worketh in us all manner of lust. And as the Israelites having heard the thundring voyce of

the

the Lord from heauen, forbidding them to haue any other Gods before his face; did before forty dayes were expired, forget both their [z] promise, and their [a] feare, and [b] God himselfe their saviour, and [c] made them Gods of metall: so is it with us all, when the commandement cometh, sinne aboundeth and [d] appeareth to be sinne, yea out of measure sinfull. And because the wages of sinne is death, the law also [e] causeth wrath, which is [f] reuealed from heauen against all vngodlines and vnrighteousnes of men. Then are we cast down with fright and horror of our wretched case, and the more we striue to ridde our selues out of these snares of hell, the faster we are intangled: for we finde our selues [g] carnall, & solde vnder sinne; so as if we haue will to do good, yet [h] finde we no meanes to performe it; and without Gods grace we can neyther [i] will nor doe. Wherefore we [k] cric out vpon our misery, and should die in despayr, were it not that God did cause his fauour in the face of Christ to shine vpon us: in whom being graffed by faith, we [l] ar dead to the law,

z Exod. 19, 8
a Exo. 20, 18 &c.
b Psal. 106, 21
c Exo. 32, 7, 8
d Rom. 7, 13.
e Rom. 4, 15
f Rom. 1, 18.
g Rom. 7, 14
h verse 18.
i Phil. 2, 13
k Rom. 7, 24
l Gal. 2, 19, 20.

but aliue unto God by belief in his ſon, who hath loued us, giuen himſelf for us, and liueth in us. Thus is the law, a light to diſcouer, a fyre to burne, a [m] hammer to breake whatſoeuer in us is exalted a- gainſt God, and is [n] a ſchoolmaſter to lead us to Chriſt, that we might be made righteous by him, after that we are ſtript naked of our owne miſconceiued righ- teouſnes: and hauing our [o] filthy gar- ments take from us, may be arayed with change of rayment, euen that [p] fine linen, pure and ſhyning, which is the righ- teouſnes of the Saincts.

10. The chaſtiſements of God, are an other good meanes [q] to humble our ſtubborne nature, and unbaptiſed hearts: making us to [r] ſearch & trie our waies, and turne againe to the Lord, to [s] crye unto him in our diſtreſſes; to haue care to [t] learne and keepe his word. By them he [v] proueth us, to know what is in our hearts, & letteth us haue experience both of our own infirmities, and of his power and grace. By them he bringeth us to an humble [x] confeſſion and ſorrow for our ſinnes, and ſo deliuereth our ſoules from

m *Ier.23,29*

n *Gal.3,24.*

o *Zach.3,4.*

p *Reu.19,8.*

q *Leu.26,39 40,41.*

r *Lam.3,39, 40.*

s *Pſ.107,12, 13,17,18, 19.&78,34*

t *Pſ.119,67 71.*

v *Deut.8,2.*

x *Iob 33,19, 20--27,28.*

going

going into the pit. By them and our weaknes in them, he teacheth us to y truſt in him, and not in our ſelues. Thus z the rodde & correction giveth us wiſdome, and we are chaſtened for a our profit, that we might be partakers of his holynes.

y 2 Cor. 1, 8, 9.
z Pro. 29, 15
a Heb. 12, 10

11. And thus God calleth us out of our ſelues, from the unbeleef, blindnes, hypocriſie, hardnes of heart, pride, wantonnes, & all other inordinate affections that do poſſeſſe us, that we may beleeue, loue, feare and obey him alone; that we may b remember and doe all his commandements, and be holy unto our God. He teacheth us to deny ungodlines and worldly luſts, euen ſuch as c fight in our owne members; that d our old man being crucified with Chriſt, the body of ſinne may be deſtroyed, & we ſeruе ſinne no more. But having e our ſoules as weanlings with us, withdrawn from all carnall pleaſures, and having f caſt off every thing that preſſeth downe, and the ſinne that ſo eaſily compaſſeth us about; may delight in the Lord and in his law, depending upon him alone for life ſue-

b Numb. 15, 40.
c Iam. 4, 1.
d Rom. 6, 6.
e Pſa. 131, 2
f Heb. 12, 1.

cour and ſalvation; neyther diſpayring for our evill deeds, nor boaſting of our good, but by fayth taking hold upon
g Pſa. 73, 25 26. Chriſt, and ſaying, g *Whom haue I in heauen but thee? & I deſire none in the earth with thee: my fleſh faileth, and my heart, but God is the rock of my heart and my portion for ever.* Then bidding farewell to the world, & meekely taking our croſſe upon us, as men
h Ioh. 12, 25 iRev. 14, 4. h hating our owne life here, to i follow the Lamb, whitherſoeuer he goeth, and ſhall bring us to mountaines or deſerts, to hunger or thirſt, to cold or nakednes, to trouble of body or grief of mind, to feares or terrours, or euen to the duſt of death: knowing that in all he will ſuſteyne us, and in the end, wipe all teares from our eyes; after we
k Pſa. 66, 12 haue gone into fire and into water, k he will bring us out into a welthie place; in our weaknes he will ſtrengthen us, in our wants he will relieue us, in all our cares, doubts, dangers, and diſtreſſes, he
l Pſa. 73, 24 will l guide us by his counſell, and after receiue us to glorie.

12. But theſe things are ſo hard unto fleſh and blood, that the naturall man

chooseth rather to remaine still in his woefull state, and injoy the momentany pleasures of sinne, then in such streights and difficulties to follow Christ. For it is a heavy thing to renounce and forsake his owne affections, to condemne his owne wisdome for foolishnes, to rest wholly upon Gods word and promises, when nothing is seene but present want and calamitie; to abandon pleasures, to tame and subdue his wanton lusts, to beare cheerfully the reproaches and persecutions of the world, and whatsoever els God shall bring upon him; oftentimes to the losse of friends, wife, children, goods, lands & life it self. Therefore this state is indeede [m] a Denyall of our selues, & carying of our crosse dayly: a [n] Mortification of our earthly membres, euen a [o] dayly dying & [p] breathing out of the ghost. As the sacrifices giuen unto God were [q] killed, salted, and sent up in fyre; so wee that must give up our owne [r] bodies for a living sacrifice, must also be salted with fire, as [s] Christ hath sayd. And as himselfe (fulfilling the figure of the sinne offrings which were

m Luke. 9, 23

n Col. 3, 5.

o 1 cor. 15. 31

p Psa. 86, 15

q Leu. 1, 5. & 12. 11. 43 24.

r Rom. 12, 1.

s Mar. 9, 49.

burnt without the camp) [t] that he might sanctifie us with his owne blood, suffred without the gate of Ierusalem, so must we likewise goe out of the campe, bearing his reproch; which we never do willingly, till he [v] drawe us. For this our new birth, is not [x] of blood, nor of the will of the flesh, nor of the will of man, but of God, who regenerateth, calleth, & sanctifieth his Israel, increasing them with men like a flock; [y] and as the flock of holinesses, as the flock of Ierusalem in their solemne feasts, so filleth he desolate cities with flocks of men, which being by the ministerie of the Gospell [z] offred up for sacrifices, are acceptable being sanctified by the Holy ghost.

t Heb. 13, 11, 12, 13.

v Song. 1, 3. John 6, 44.

x 1oh. 1, 13.

y Ezc. 36, 37 38.

z Rom. 15, 16. Isa. 66, 20.

13. When thus we be changed by the powet of Gods grace, and haue got the victorie of our selues, subduing and ruling ouer our owne spirits, which as Salomon sayth [a] is better then if we wanne a city; when we haue hearkned to the crye of the [b] Voyce, that all flesh is grasse, & all the grace thereof as the flower of the field, and when we haue found our grasse to be withered and flower faded, be-

a Pro. 16, 32

b Isa 40, 6, 7.

becauſe the ſpirit of the Lord hath blown upon it: when the ſtrong hold of our imaginations is caſt downe, and everie [c] thought brought into captivitie to the obedience of Chriſt; when we haue diſcerned our ſinnes, felt the ſmarte of them in our conſciences, [d] pined away for our iniquities, and [e] judged our ſelues worthie to be cutte off for all our evils; when we haue renounced all confidence in our ſelues, rejected all our righteouſneſſes [f] as filthy cloutes, & being humbled under the mightie hand of God, do with Iob [g] abhorre our ſelues, and repent in duſt & aſhes: then will he looke upon us, and turne our captivitie, and bring us into his promiſed reſt, into which we [h] entring by fayth, ſhall there keepe the true Sabbath of God, [i] ceaſe from our owne works, as he did from his, and wholly giue our ſelues to work the works of God, which is [k] to beleeue in him whom he hath ſent, euen Ieſus Chriſt our [l] wiſedome, juſtice, ſanctification, & redemption, who calleth us with a holy calling from the fellowſhip of Satan, ſinne, this world, and our owne

c 2 Cor. 10, 5
d Lev. 26, 39
e Ezr. 20, 43
f Iſa. 64, 6.
g Iob 42, 6.
h Hebr. 4, 3. &c.
i verſe 10.
k Iob. 6, 28, 29.
l 1 Cor. 1, 30.

corruptions, to the happie communion with himselfe and with his Father, by faith a while on earth; till we shall behold his face in justice, and when we awake, be satisfied with his image.

m Psa. 17, 15

O Ierusalem, wash thine heart from wickedness, that thou mayst be saved: how long shall thy wicked thoughts remaine within thee? Ier. 4, 14.

CHAPTER XI.

Of the communion that we have with God, in generall.

GOD having graciously freed us from the captivity of Satan, and called us out of the world, and from our owne corruptions, doth after this, take us neere unto him, bestoweth more graces and blessings upon us, and accepteth againe the fruits of his owne spirit in us. For he hath separated us from others, receiving us unto himselfe, and he will be a Father unto us, and we shall be the sons and daughters of the Lord Almighty.

a 2 Cor. 6, 17, 18.

This grace God signified to our fathers

fathers, when he had freed them from the bondage of Ægypt, saying; [b] ye haue seene what I did to the Ægyptians, and how I caried you upon eagles wings, & haue brought you unto me; now therefore, if ye will hear my voyce in deede and keepe my covenant; then shall ye be my chief treasure aboue all peoples, though all the earth be mine; ye shall be unto me also a kingdome of priests, and a holy nation.

[b] Exo. 19.4, 5, 6.

3. The manifestation and assurance of this grace, is to be seene in that eternall [c] Covenant and Oth, which he maketh with us, and whereby he [d] stablisheth us for a people unto himselfe, and will be unto us a God; as he also sware unto our fathers Abraham Isaak and Iakob. Who were themselues joyned in league with the Lord, that had stablished this everlasting covenant with Abraham and his posterity, [e] to be God unto him, and to his seede after him, but hath now fully and finally ratified it in Christ: & by that new Testament all bond confirmed in his blood, whereby he hath covenanted, that [f] he will be our God, and we shall

[c] Deu. 29,12
[d] verse 13.
[e] Gen. 17,7.
[f] Heb. 8,10.

shall be his people: whereupon it followeth that he being ours, and we his, assured hereof by faith in his gospel, we
g 1 John 1,3. haue g communion with the Father and with his Sonne Iesus Christ, to the praise of the glory of his grace, and our eternall happines. Whiles he being our
h Prov. 8. God applieth his h wisedome, i strength,
i Ps. 18, 1, 2 k grace, and all other goodnes unto us
k Psa. 84, 11 for good: and causeth us againe to apply
l Rom. 12, 1, 2. l our bodies & our minds, with all the faculties of them, to the honour & service of his majestie; & this with such mutuall loue and neere conjunction, as God is
m 1 Iohn 4, 16. sayd, to m *dwell in us and we in him*; and
n Phil. 4, 7. with such peace, as n passeth all understanding, that not without cause doth the
o Ps. 144, 15 Psalmist sing, o *Blessed is the people whose God Iehovah is.*

4. The persons whom God admitteth into this gracious communion, are all sorts of people without respect of
p Gal. 3. 28. persons: p Iewes and Gentiles, bond
q Psal. 148, 11, 12, &c. men and free, male and female, q kings of the earth and all peoples, Princes and
r 1 Cor. 1, 26, 27. all judges of the world, yong men and maydens, old men and children, r wise

men

men and fooles; euen as many as the Lord our God shall call. The riches of which grace, Moses also manifested unto Israel, when he sayd; *Ye stand this day everie one of you before the Lord your God, your heads of your tribes, your elders & your officers, all the men of Israel, your children, your wiues, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day. &c.* This ample mercie, God shewed euen then, but hath much inlarged since by the sending of his Son; that it might be seen how he is good to all, and his mercies over all his works; and that all flesh might blesse his holy name, for ever and ever.

f Act. 2,39.

z Deut. 29, 10,11,12.

v That is, the baseſt ſeruants of all. Q. Eliz.

x Ephes. 2, 11, 17.

y Pſ. 145,9.

z verſe 21.

5. The originall of this grace to the Saincts, commeth from the election of God, who having set his delight in them to loue them, chooseth them and their seede, to be a precious people to himselfe, aboue all peoples upon the earth; and as he sayth by the Prophet, *I haue*

a Deu. 10, 14 15. & 7, 6, 7, 8.

b Ier. 31, 3.

loued

loued thee with an euerlasting loue, there-
fore with mercie I haue drawen thee. Fr
which further grace proceedeth; for th
being thus drawen, do runne after h
and chuse him againe to be their God,
and to serue him; they chose the w
of faith, they chose his precepts. So
there a willing & ioyful couenant m
betweene God and them, by mutuall
agreement, upon most holy and hap
conditions; which Moses briefly d
scribeth thus: *Thou hast made the L*
to say this day, (that is, thou hast ta
promise of, conditioned with, and co
sequently, *hast chosen him*) *to be to th*
for a God, and to walke in his waies, and
keep his statutes & his commandements a
his iudgements, & to hearken unto his voi
And the Lord hath made thee to say th
day (hath conditioned with, and chose
thee,) *to be unto him for a peculiar people*
euen as he spake unto thee, and to keepe a
his commandements; and to set thee hig
bone all nations which he hath made, i
prayse and in name and in glorie; and th
thou shouldest be an holy people to the Lo
thy God, euen as he hath spoken.

6. Th

a Cant. 1,3. drawe. 24,15 22.
e Psal. 119, 30, 173.
f Deut. 26,17, 18,19.
g האמרת
h So the Greeke ἐλου.
i ἐλεπτο.

6. The good things communicated with us of God by that covenant of his grace, the Apostle summeth up, when he sayth, that k *his divine power hath given us all things that pertayne to life and godlines.* For as he is himselfe the l Living God, and m giver of life unto all things; so is he n not the God of the dead, but of the Living. To the ende therefore that we, which were o dead in trespasses and sinnes, and p strangers from the Life of God, through the ignorance that was in us, & in that estate were not his people, might be the q sonnes of the Living God, and r heyres of the grace of Life. it was needefull, that we should receive from him this grace, which els we could not have from any other; because s with him is the well of life, and in his light shall we see light; he is t our Life and the length of our dayes, his v precepts and his promises do quicken us, and by all that proceedeth out of his mouth, doth man live; as that good king Hezekiah confessed upon his recoverie from death, y *O Lord by them (men) live, and by all of them (is) the life of my spirit, and thou hast caused*

k 2 Pet. 1, 3.
l Ier. 10, 10.
m 1 Tim. 6, 13.
n Mat. 22, 32.
o Ephes. 2, 1.
p chap. 4, 18
q Hos. 1, 10.
r 1 Pet. 3, 7.
s Psal. 36, 9.
t Deut. 30, 20
v Psal. 119, 93, 50.
x Deut. 8, 3.
y Isa. 38, 16.

caused me to sleep, & hast giuen life vnto me.

7. And when we are made partakers of the life of God, then feele we the fellowship and communion spoken of; and as our life encreaseth, so doth our joy, by the perceiuing of our happines; and we [z] giue our selues vnto God, as they that [a] are aliue from the dead, walking before him in the light of the living. God also himself [b] walketh with us, leading us [c] by the riuers of waters, in a straight way wherein we shall not stumble, and our soule shall be as a watered garden; we shall haue no more sorow, but shall be satisfied with the goodnes of the Lord, [d] our hart shall liue for ever. To the end therefore that we may in some sort discerne this incomprehensible grace, let us consider some principall of the many good things, that God doth giue us perteyning vnto Life and godlines.

z Rom. 6, 13

a Psa. 56, 13.

b Leuit. 26, 12.

c Ier. 31, 9, 12, 14.

d Psa. 22, 26

8. And first, for that *Vnderstanding* [e] is a welspring of Life vnto them that haue it; the God of our Lord Iesus Christ, the Father of glory, [f] giueth vnto us the Spirit of wisedome, and reuelation through the knowledge of him, whereby

e pro. 16, 22

f Eph. 1, 17. 18.

whereby the eyes of our understanding are lightned, and we know what is the hope of his calling, and what the riches of his glorious inheritance is in the Saincts: so he having opened our eyes, g we see the wonders of his law, and he causeth us h to understand the way of his precepts. This is a speciall point of the happines of Gods people, aboue all peoples of the earth, that they haue both his Law for a light, & himselfe for their instructer, & so are all i the taught of God, and haue k an Oyntment from him that is holy, whereby they know all things, and l need not that any man teach them, but as the same anointing teacheth them all things. Hereupon the Prophet sayde unto God, m I haue not declined from thy judgements, because thou didst teach me; and himselfe sayth unto his people, n I am the Lord thy God, which teach thee to profit, and leade thee by the way that thou shouldest goe; and thine o eares shall heare a word behinde thee, saying, *This is the way, walke ye in it*, when thou turnest to the right hand, and when thou turnest to the left. Thus the p secret of

g psal. 119, 18
h verse 27.
i Ioh. 6, 45.
k 1 Ioh. 2, 20
l verse 27.
m psal. 119, 102
n Isa 48, 17
o chap. 30, 21
p psal. 25, 14

the Lord is revealed to them that feare him; and his covenant, for to giue them
q Luke 24, 45. knowledge: he q openeth their minds that they may understand the scriptures,
r Ephes. 1, 9. he openeth unto them the r mysterie of
f Coloss. 1, 9. his will, and fulfilleth them with knowledge of the same in all wisedome & spirituall understanding, that so they may
t Psal. 119, 144. be partakers of his life, as Dauid sayth, t *Giue me vnderstanding & I shall liue.* And that this grace proceedeth from his couenant, and confirmeth the same, himselfe sheweth when he sayth: u *I will giue*
u Ier. 24, 7. *them an heart to knowe me, that I am the Lord, and they shall be my people, & I will be their God.*

9. Another of the gifts perteyning unto Life and godlynes, is *Fayth*, where-
x Gen. 5, 22. hby our Fathers x walked with God, pleased him, wrought many good workes,
hcb. 11, 5, 6, 39. obteyned good report, and in the end the saluation of their soules. This grace
y Ephes. 2, 8. we haue not of our selues, y it is the gift
z Act. 14, 27 of God, who openeth z the doore thereof unto his chosen people, which therefore is called a *the fayth of Gods elect*;
a Tit. 1, 1. and wondrous is the force thereof in our

soules,

soules, for by it [b] all things are made possible to us, it is our [c] brestplate, and it is our [d] shield, whereby we quench all the fyrie darts of the Divil; it is the [e] victorie whereby we overcome the world; by it we [f] walke, whiles we are pilgroms here on earth, and absent from the Lord; by it we stand [g] in the grace and favour of God; by it [h] we *live*, by it our God doth [i] purifie our hearts, and through it [k] doth keepe us by his power unto salvation.

10. This Fayth, doeth alwaies respect the word of God, [l] from whence it ariseth, and by which it is wrought in us through his spirit: which therefore is called, *the* [m] *word of fayth*, and is no vaine word concerning us, but is [n] our *Life*. It looketh also unto all Gods oracles, teaching us to beleeue [o] all things that are written in the law and Prophets, and [p] in the gospel. It causeth us to apprehende Gods ancient mercies shewed to our Fathers, as belonging also to us; for so we learne [q] of the Apostles, to apply [r] the promise of Gods presence & continued favour with Iosua; his imputation of justice unto Abraham; the [s] bouldnes and

[b] *Mar.* 9, 23.
[c] 1 *Thes.* 5, 8
[d] *Eph.* 6, 16.
[e] 1 *Iohn.* 5, 4.
[f] 2 *Cor.* 5, 7.
[g] *Rom.* 11, 20
[h] *Gal.* 2, 20.
[i] *Act.* 15, 9.
[k] 1 *Pet.* 1, 5.
[l] *Rom.* 10, 17.
[m] *verse* 8.
[n] *Deu.* 32, 47.
[o] *Act.* 24, 14
[p] *Iohn* 20, 31
[q] *Hebr.* 13, 5 *with Ios.* 1, 5
[r] *Rom.* 4, 23, 24.
[s] *Psal.* 118, 6 *with Heb.* 13 6.

courage of David, vpon Gods assistance;
t Rom. 15,4 and generally, t whatsoeuer things are written aforetime, as being written for our learning, comfort, and encrease of fayth. So also we learne of the Prophets which spake of things done long before, as if they had beene seene and felt by themselues. Hoseas sayth of Iaakob, v God found *him* in Bethel, and there
v Hos. 12,4. he spake *with us*; the Psalmist singeth of Gods bringing Israel through the Sea & Iardan; He turned sea into drie land,
x psal. 66,6. x *they passed* through the riuer on foote, there *did we reioyce* in him. According to whose examples, we that now liue and beleeue, because we haue receiued the
y 2 Cor. 4,13 y same spirit of fayth with the Patriarchs, & haue obteyned a z like precious faith
z 2 pet. 1,1. with the Apostles; may also say with
a Song. 2,16. them, a my welbeloued is mine, and I am his; I b know that my redeemer liueth;
b Iob 19,25 and c I liue by faith in him, who hath loc Gal. 2,20. ued me, and giuen himselfe for me.

11. The most excellent fruit that we reape of Fayth, is our Iustification in the sight of God, by his grace in Christ Iesus. For whereas two waies of Life and Iu-

stice

ſtice are ſet before us in the ſcriptures, the one by keeping the Law of the Lord, euen all his precepts, of which it is ſayd, [d] *The man that doeth them, ſhall liue by them*; and againe, [e] *This ſhall be our Iuſtice before the Lord our God, if we take heede to keepe all his commandements, as he hath commanded us*: the other by fayth in Chriſt; as it is written, [f] *God ſo loued the world, that he hath giuen his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life*: the firſt of theſe waies is ſuch, as nogfleſh can be juſtified by. For though the Law conſiſteth of [h] *Liuing oracles*, & euerie commandement [i] is holy and juſt and good; yet by reaſon of ſinne, that dwelleth in us, [k] the ſame commandement which was ordeyned *vnto life*, is founde to be vnto us to death. For [l] ſinn taketh occaſion by the commandement, and deceiueth us, and thereby killeth us; as when the Law ſayth, *Thou ſhalt not luſt*, [m] ſinne worketh in us all maner of luſt; ſo the Law is the life and ſtrength of ſin, in vs that are carnall, and ſold vnder ſin; and ſinne [n] is made out of meaſure ſinfol

d Rom. 10, 5.
e Deu. 6, 25.
f Ioh. 3, 16.
g Gal. 2, 16.
h Act. 7, 38.
i Rom. 7, 12
k verſe 10.
l verſe 11.
m verſe 8.
n verſe 13.

o *Rom.*5,20 by the commandement, and the o Law entred, that the offence might abound.

p *Gal.*3,21. Therefore p can it not giue us Life, neyther was it giuen to that ende, but was added unto the promiſe of grace by

q *verſe* 19. Chriſt, q becauſe of the tranſgreſſions;

r *Rom.*3,20. and by it cometh r the knowledge of ſinne; it alſo condemneth and curſeth

ſ *Gal.* 3, 10. ſ all ſinne and ſinners, and t through it

t *Gal.*2, 15. are we *dead* unto it, that we might *liue* unto God. For the terrours thereof tormenting our ſinfull ſoules, we are forced to ſeek refuge from Gods wrath in ſome

v *Act.*4,12. other, which we can not finde v in any but in Chriſt, whom God hath propoſed to be the reconciliatiõ for all our ſinnes, whom we apprehend by fayth; and un-

x *Gal.* 3,23, 24. till fayth come are x kept faſt, and as it were locked up under the Law, wherof we haue this excellent uſe and beniſit,

y παιδαγωγὸς. that it is a y *child-leader*. or *ſchole-mayſter* to bring us unto Chriſt. In whom the juſtice of God is ſatisfied for all our tranſpaſſes by his death on the tree, wherein

z *Gal.*3,13. he was made z a curſe for us, and redeemed us from the curſe of the Law. And ſo our ſinnes, which were imputed unto

him,

him, shall no more be imputed unto us, but forgiuen for his sake, and that blessednes commeth on us, which is written, a *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered, blessed is the man to whom the Lord imputeth not sinne.* Yea God, as he imputeth not but pardoneth sinne, so doth he impute b justice or righteousnes to us without works of ours; because Christ fulfilled all righteousnes for us that beleeue, and we shall be founde in him c not having our owne justice, which is of the Law, but that which is through the Fayth of Christ, euen the justice which is of God through Faith. To teach us this, the d first man whom Moses mentioneth to haue *beleeued the Lord*, he presently adorneth with this grace, that God *imputed that to him for justice.* And he being made the e Father of all beleeuers, that is written f for us also, unto whom Beleefe shall be imputed for *justice* in like weise. Thus are we g justified by Faith, without the works of the Law; yea Faith is come in place of all good works, as Christ hath sayd, h *This is the worke of God, that*

a Rom. 4,7, 8.

b verse 6.

c Phil.3,9.

d Abraham, Gen.15,6.

e Rom.4,16

f ver. 23, 24

g Rom.3,28

h ioh 6,29.

yee beleeue in him whom he hath sent; this
i 1 Iob.3,23 also is his commandement, i that we be-
leeue in the name of his Son Iesus Christ;
whom he that hath, k hath *Life*, and he
k cha.5,12. that hath not the sonne of God hath not
l Ezec.33,13. Life: but who so l trusteth to his owne
righteousnes, and committeth iniquity
shall surely dye, as sayth the Prophet.
Thus line we by fayth in Christ, & that
m Hab.2,4. heauenly oracle is fulfilled, m *The just*
Gal.3,11. *shall line by his fayth.*

12. this Life and grace, is one condi-
tion of that everlasting covenant which
our God hath made with us; and sayd
n Heb.8,12. n *I will be mercifull to their unrighteousnes,*
& will remember their sinnes and their in-
quities no more. And being thus justifi-
o Rom.5,1. ed by fayth, we o haue peace towards God
through our Lord Iesus Christ, whome
p Isa 42,6. he p hath giuen to be our covenant and
q Psal.51,9. our light; he q hideth his face from our
r Iob 33,24. sinnes, and wipeth away all our iniqui-
ties, and sayth, r deliver them that they
goe not downe into the pit, for I haue
s Num.23,21 found a ransome. Yea now he s seeth
no iniquitie in Iaakob, nor transgression
in Israell; the Lord his God is with him,

and

and the joyfull ſhout of a king is among them; though the ſinnes of Iudah be ſought for, [t] they ſhall be no more found, for the Lord is mercifull to them whome he reſerveth, he [v] hath waſhed the filthines of the daughters of Sion, their tranſgreſſions are put away as a cloud, and like a miſt, their ſinnes are all [x] caſt into the bottome of the ſea. For this, the Saincts doe triumph and ſay, [y] who ſhall lay any thing to the charge of Gods choſen? it is God that juſtifieth who ſhall condemn? we will [z] goe forward in the ſtrength of the Lord God, we will make mention of *thy juſtice*, euen of *thyne onely*. And thus is fulfilled the ſaying of the Prophet [a] *The whole ſeede of Iſraell ſhall be juſtified, and glory, in the Lord.*

t Ier. 50, 20.
v Iſa 4, 4, & 44, 22, 23.
x Mic. 7, 19
y Rom. 8, 33.
z Pſa. 71, 16
a Iſa 45, 25.

13. Yet is there alſo further grace perteyning to life and godlines giuen us of God, euen our *Sanctification*; whereunto he hath [b] called us, and which we attayn unto [c] by fayth in Chriſt. For the grace of God that bringeth ſalvation unto all men, and hath appeared; doth [d] teach us that we ſhould deny ungodlynes

b 1 Theſ. 4, 7.
c Act. 26, 18
d Tit. 2, 11, 12.

nes and worldly lusts, & that we should
line soberly and righteously & godly in
e Rom. 6,1. this present world, and not e continew
still in sinne, that grace may abound. We
f Isa. 63,18. are the people of f Gods holynes, and he
g Lev 22,32 will be g halowed among us, he the Lord
h Eze 36,25 doth sanctify us; he powreth h clean wa-
ter upon us, that we may be cleane,
i Heb. 10,22. i sprinkled in our harts from an evil con-
science, and washed in our bodies with
k Ezek. 36, pure water; he k taketh away the stony
26. heart out of our body, and giveth us an
l viue 27. heart of flesh, he l putteth his spirit with-
in us, and causeth us to walke in his sta-
tutes, to keepe his judgements and doe
m Ezek. 37, them, that we be m polluted no more
23. with our abominations, nor any of our
n Lev. 19,2 transgressions; and sayth unto us, n *Ye*
shall be holy, for I the Lord your God am
holy. And this is another condition of
his gracious covenant with us, as it is
o Heb. 8,10 written, o *I will put my lawes in their mind*
and in their heart I will write them, and I
will be their God, and they shall be my peo-
ple.

14. Of this Sanctification there be
two parts, which they that long after life

and

and to ſee good dayes, muſt ſeeke; firſt, p to eſchew evill, 2 and to doe good. The way to attain theſe, is by the q death and buriall of the old man, the corruption of nature; and the reſurrection of the new: that ſo being r dead unto ſinne, we may be aliue unto God, in Ieſus Chriſt our Lord. The old man, or body of ſinne, is the ſ whole man ſoule & body, as he is borne by nature, euen t all fleſh, and all the grace & glory thereof, which the Spirit of the Lord muſt blow upon, and cauſe to fade, as the flower of graſſe, that the man may be borne againe, and made a new creature, euen borne v of God. To worke this wondrous change in us, the Lord giveth two ſpeciall graces; the 1 *Feare*, and 2 *Loue* of his name; by the one to reſtreine us from evill, and by the other to allure us unto good.

p 1 Pet. 3, 10, 11.
q Rom. 6, 3, 4, 6.
r verſe 11.
ſ Ioh. 3, 6, 3.
t Iſa. 40, 6, 7 1 Pet. 1, 24.
v Ioh 1, 13.

15. The Feare of the Lord, as it is the x beginning of wiſedome; ſo is it y the welſpring of Life, to avoyde the ſnares of death, and many graces flow from it into our ſoules, of which this is one principall, (as Salomon ſheweth,) that z *by the Feare of the Lord we departe from evill.*

x Pſ. 111, 10
y Pro. 14, 27
z chap. 16, 6

evill. Therefore is it joyned and commanded with the [a] worship and [b] service of the Lord, and is the speciall ende of the giving of the Law unto us, as God sayd to Moses, [c] Gather me the people togither, and I will cause them to heare my words, *that they may learne to Feare me*, all the dayes that they shall liue upon the earth. It is joyned in particular with many precepts, for a restraint to keepe us from evill, euen against men; as, [d] Oppresse not any man his neighbour, but *feare* thy God; [e] thou shalt take no usury of thy brother, but shalt *feare* thy God; thou [f] shalt not rule over him cruelly, but shalt *feare* thy God; [g] thou shalt honour the person of the old man, & *feare* thy God; [h] thou shalt not curse the deaf, nor put a stumbling block before the blinde, but shalt feare thy God. It is also the ende and effect of the Gospell, whereby God [i] giueth us one heart and one way that we may feare him for ever, and putteth his Feare in our hart that we should not depart from him, but being carefull & circumspect in all our wayes knowing [k] the terrour of the Lord,

a psal. 5,7.
b psal. 2,11.
c Deut. 4,10
d Leu. 25,17
e verse 36.
f verse 43.
g Leu. 19,32
h verse 14.
i Ier. 32,39, 40.
k 2 Cor. 5,11

Lord, before whose iudgement seat we must all appeare, to receiue according to our works, and into whose hands it is a fearefull thing to fall: may therefore passe the [m] time of our pilgrimage in feare, clensing our selues from all filthynes both of flesh & spirit, [n] growing up vnto full holynes in the feare of God, & making an end of our salvation [o] in feare and trembling; our flesh trembling (as did Davids) [p] for feare of the Lord and we being afrayd of his iudgements. His mercies also are shewed us to this end, as it is writ ten, [q] *Mercy is with thee that thou mayst be feared.* This grace God giveth to his Saincts, to humble them that they be [r] not high minded, but may walk in reverence before him, and their harts be [s] in his feare continually, that [t] it may goe well with them and with their children for ever; for he that [v] feareth the commandement shall be rewarded. By this grace haue his people communion with him, and feele his goodnes, for [x] the eye of the Lord is vpon them that feare him, and trust in his mercy; [y] he delighteth in them, he will

l *Heb.* 10, 31

m 1 *pet.* 1, 17

n 2 *Cor.* 7, 1

o *phil.* 2, 12.

p *Psal.* 119, 120.

q *Psa.* 130. 4

r *Rom.* 11, 20

s *pro.* 23, 17.

t *Deut.* 5, 29

v *pro.* 13, 13.

x *psa.* 33, 18.

y *psa.* 147, 11

fulfill

z *psa.* 145,19 fulfill z the desire of them, and nothing
a *Psa.* 34,9. a shall be wanting unto them, as he hath
b *Psa.* 25,13, promised by his prophet; b their soules
14. shall dwell in good, their seede shall inherit the land, & the secret of the Lord, and his covenant shall be revealed unto them. Wherefore unto man he sayth,
c *Iob* 28,28. c *Behold the Feare of the Lord is wisedome, and to depart from evill is understanding;*
d *Prov.* 22,4 d *the reward of humility and the feare of God, is riches and glory and Life.* Vnto this therefore let us take heede, for in it
e *ch.* 14,26. e is an assured strength; by it we shall
f *Eccl.* 7,20, f come out of all extremities that are ey-
18,19. ther too much or too litle, and to
g *Ecc.* 12,13 g feare God and keepe his commandements is
h *Psal.* 19,12 the whole man; this leadeth him h unto *Life*, and being filled therewith, he shall continew and not be visited with evill: that he may know, that i *the feare of the*
i *Isa.* 33,6. *Lord is his treasure*, as sayth the Prophet.

16. But because the ende of the
k 1 *Tim.* 1,5. Commandement, is k *Loue*, out of a pure hart, and of a good conscience and of
l *Rom.* 13,16 faith unfeighned, and Loue is the l fulfilling of the Law: therefore hath God compri-

compriſed his whole will touching our Sanctification and obedience in two precepts, 1 Thou ſhalt [m] Loue thy Lord thy God, with all thy hart, with all thy ſoule, and with all thy minde; and 2. Thou ſhalt [n] Loue thy neighbour as thy ſelfe; on [o] theſe two commandements hangeth the whole Law, and the Prophets. As evill therefore is to be [p] hated and eſchewed, ſo that which is good ought [q] to be loved, and [r] cleaved unto: the head and fountaine of all which good, is onely [s] God himſelf; who firſt is to be loved, and aboue all; but hath giuen us this commandement, [t] that he which loveth God, ſhould loue his brother alſo.

17. And as we haue of him this Law of loue, ſe haue we from him the grace to loue both him and his law, and ſhall from him receiue the fruit therof which is Life. This Moſes ſhewed Iſraell of old, ſaying, [v] *The Lord thy God will circumciſe thyne hart, and the hart of thy ſeede, that thou mayſt Loue the Lord thy God with all thy hart and with all thy ſoule, that thou mayſt Liue.* Thus we loue him, [x] be-

cauſe

m *Mat.* 22, 37.
n *verſe* 39.
o *verſe* 40.
p *Pſal.* 97, 10
q *Amos* 5, 15
r *Rom.* 12, 9
s *Luk.* 18, 19
t *Ioh.* 4, 21
v *Deu.* 30, 6.
x *Ioh.* 4, 19.

cause he loved us first, and hath inclined our harts and drawne us after him. Againe because as Christ sayth, y he that hath his commandements and keepeth them, is he that Loveth him; therefore haue we this rule and direction giuen us by Moses further, joyning these two together, z *Thou shalt Loue the Lord thy God, and shalt keepe that which he commandeth to be kept; that is, his ordinances and his lawes and his commandements alway.*

y Iob. 14, 21

z Deut. 11, 1

18. From this ariseth much comfort to the Saincts, which finding themselues affected with the Loue of God, & feeling his loue a shed abroad in their harts by the holy Ghost which is giuen unto the, do grow in this grace, and b keepe themselues in the loue of God, looking for the mercy of our Lord Iesus Christ unto eternall life. They c loue his commandements aboue the finest gold, & therefore haue d much peace, and shall haue no hurt or scandall; their e delight is in his commandements which they haue loued, their f hands also doe they lift up unto them; and hereupon doe expect to

a Rom. 5, 5.

b Iude v. 21

c psal. 119, 127.

d verse 165.

e verse 47.

f verse 48.

be

be g quickened and conſerved in life according to the loving kindenes of the Lord, who h preſerveth all them that loue him, i keepeth covenant and mercy towards them, and cauſeth all things to k work together for the beſt unto them. For *God* l *is Loue* (as ſayth the diſciple m whome Ieſus loved,) and *he that dwelleth in loue dwelleth in God, & God in him*; and n grace ſhall be unto all them that loue him, unto immortalitie. Moſes in ſpirit foreſeeing this, ſayd unto Iſrael; o I call heauen and earth to record this day againſt you, that I haue ſet before you life and death, the bleſſing and the curſe: therefore chuſe Life, that thou and thy ſeede may liue; *by loving the Lord thy God*, by obeying his voice, and by cleaving unto him; for he is thy Life, & the length of thy dayes.

g verſe 159.
h Pſal. 145, 20.
i Dan. 9. 4.
k Rom. 8, 28
l 1 Ioh. 4, 16
m Ioh. 21, 20, 24.
n Ephe. 6, 24
o Deut 30, 19, 20.

19. But becauſe our Life p is hid with Chriſt in God, and though now we be the ſonnes of God, q yet it doth not appeare what we ſhall be, but when r Chriſt which is our Life ſhall appear, then ſhall we alſo appeare with him in glorie, be like unto him, and ſee him as he is: there-

p Col. 3, 3.
q 1 Ioh. 3, 2.
r Col. 3, 4.

fore hath he giuen vs another grace pertey-
f 1 Pet. 1, 3. ning to Life and godlynes, called f *liuing hope*, vnto which God of his aboundant mercie hath begotten vs by the resurrection of Iesus Christ from the dead. This vertue respecteth our good
t verse 4. that is to come, our t Inheritance reserved for vs in heauen, yea thither hath it power to come, entring (as the Apostle
v Heb. 6, 18, 19, 20. sayth) v in to that which is within the vaile, whither the forerunner Iesus is for vs entred in, and this Hope we haue as an anker of the soule, both sure & stedfast, holding it fast in all tempests of tribulations or tentations; knowing (as Sa-
x Prou. 24, 14. lomon sayth) that x *there is an ende, & our hope shall not be cutte off.*

20. There be two companions, and as it were sisters of this grace; 1 Faith, and 2 patience; Fayth goeth before as
y ὑπόστασις, Heb. 11, 1. the guide and susteyner, being the y substance or ground of things hoped for;
z Rom. 4, 18 as Abraham by fayth, euen z aboue hope, beleeued vnder hope; Patience accompanieth it, and teacheth to wayte,
a Rom. 8, 25. as it is written, a *if we hope for that we see not, we doe with patience abide for it.* And thus

thus is fulfilled that which Iſaias ſayth, b *he that beleeveth ſhall not make haſt*, and conſequently, *ſhall not* c *be aſhamed*; but being aſſured that d he which ſhall come will come, and will not delay, e though he tary yet we wayt, as the prophet biddeth us, becauſe the Father which hath loved us, hath f giuen us everlaſting conſolation and good hope through grace; and hope g maketh not aſhamed; yea we h rejoyce in hope, as being the thing whereby i we are ſaved, and he which is the k God of hope filleth us with all joy and peace in beleeving, and cauſeth us to abound in hope, through the power of the holy Ghoſt.

b *Iſa.* 28, 16.
c 1 *Pet.* 2, 6.
d *Heb.* 10, 37
e *Hab.* 2, 3.
f 2 *The.* 2, 16
g *Rom.* 5, 5.
h *Rom.* 12, 12
i *Rom.* 8, 24
k *Rom.* 15, 13

21. One of the ſpeciall promiſes which the anker of Hope layeth hold upon, & that by reaſon of the Covenant of God with us, is *the Reſurrection of the Dead*. For as God calling himſelfe the l God of Abraham Iſaak and Iaakob, when they were dead unto the world, but living unto him, did teach his people thereby, that he would rayſe them up againe from death, as our Saviour m expoundeth his Fathers oracle: euen

l *Exod.* 3, 6.
m *Luke* 20, 37, 38.

ſo we all that are in the ſame couenant of grace, and haue him for our God, do beleeue that after our fleſh hath beene ſowne in diſhonour, & ſeene corruption,
n 1 Cor. 15, 43. it n ſhall be rayſed in glory by the power of God; for in our graues, o we ſhall
o Ioh. 5, 28, 29. heare the voyce of Chriſt at his appearing, and ſhall come forth vnto the reſurrection of Life. And then ſhall we injoy all the good promiſes in that Citie
p Heb. 11, 10 p which hath foundations, whoſe buylder and maker is God, who is not aſhamed of us to be called *our God*, becauſe
q verſe 16. q he hath prepared for us a citie.

22. Thus haue we through the grace of our God, thoſe three heauenly vertues mentioned by
r 1 Theſ. 1, 3. r the Apoſtle; *1, an effectuall fayth, 2, a diligent loue, 3, and the patience of Hope* in our Lord Ieſus Chriſt; by Fayth to beleeue the myſteries of life & all his word; by Loue to cleaue vnto him, and keepe his commandements; by Hope to exſpect the fulfilling of all good promiſes, which God that cannot lye hath made vnto us; and theſe three things doe
s 1 Cor. 13, 13 s abide with us during this preſent life, that walking in them

we may haue fellowſh'p with the Lord in ſpirit, who hauing thus decked us with the garments of bewt'e and glorie, with mercy and ſalvation through fayth in his name, doth then t *ſeale* us with that holy ſpirit of Promiſe, which is the *earneſt* of our inheritance, vntill the redemption of the poſſeſſion purchaſed, (the full redemption of all Saincts,) vnto the prayſe of his glorie. For as he hath v choſen us in Christ before the foundation of the world, that we ſhould be holy and without blame before him in loue: ſo hauing effectually called, juſtified, and ſanctified us of his vnſpeakable grace, he giveth us alſo certainty and aſſurance of x our election, that we ſhall never fall from, nor be forſaken of him. For the ſeede, wherewith we are borne anew, is y immortall ſeede, which can never dye, and this ſeede z remayneth in us, to keepe us from ſinne: and if we ſinne, we haue an a advocate with the Father, euen Ieſus Chriſt the juſt, who maketh interceſſion, & prayeth for us that our b fayth faile not; he alſo giveth us repentance c vnto life, and worketh in us godly ſo-

t Ephe. 1, 13, 14.

v verſe 4.

x 2 Pet. 1, 10

y 1 Pet. 1, 23

z 1 Iohn 3, 9.

a 1 Iohn 2, 1

b Luke 22, 32.

c Act. 11, 18.

row for our misdeeds; so we are renewed by repentance dayly, and revived by
d 2 Sam. 7, 24. faith, knowing that God hath d stablished to himselfe his people Israel, to be his people for ever, and he is their God, his
e Rom. 11, 29. gifts & calling are e without repentance; he that hath begun his good work in us,
f Phil. 1, 6. will f performe it unto the day of Iesus Christ: for he hath made an
g Ier. 32, 40. g everlasting covenant with us, that he will never turn away from us to doe us good, and hath put his feare in our hearts, that we shall
h Ioel. 2, 26, 27. never departe from him; and hath sayd concerning us by his Prophet, h *My people shall never be ashamed.* Thus the
i 1 Thes. 5, 8. i hope of salvation is for an helmet upon our
k verse 9. heads; for that God hath k not appointed us unto wrath, but to obteyne salvation by our Lord Iesus Christ; and we rejoyce with joy unspeakable & glorious,
l Rom. 8, 38, 39. being perswaded l that neither death nor life, nor Angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the loue of God, which is in Christ Iesus our Lord.

23. Our

23. Our God it is which thus [m] stablisheth us in Christ, and hath anoynted us, and also sealed us; and giuen us the earnest of his spirit in our hartes, euen the spirit of adoption whereby we crie unto him [n] Abba father; & of us he sayth [o] *This people haue I formed for my selfe, they shall shew forth my prayse.* And being thus furnished with his graces, we finde and feele the sweetnes of that fellowship & communion, that we haue with him in Christ Iesus and by his spirit.

m 2 Cor. 1, 21, 22.

n Rom. 8, 15

o Isa. 43, 21.

24. This communion the scripture setteth downe by similitude of *walking*, and *dwelling together*. For God hath promised [p] *I will walke among you, and I will be your God, and ye shall be my people*; and for his habitation, although [q] he filleth heauens and earth, and the [r] heauens of heauens are not able to conteyne him, being considered in his infinite majestie: yet abaseth he himselfe to converse with us that dwell in houses of clay, as he saith by the Prophet, [illegible] *dwell in the high and holy place; with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are*

p Leu. 26, 12

q Ier. 23, 24.

r 1 Kin. 8, 27

Isa 57, 12.

of a contrite heart. Which grace that all the Saincts might take knowledge of, the voice is written, which was heard
t Rev.21,3. out of heauen to say, t *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe will be their God with them.* This Tabernacle is the bodies & soules
v 2 Cor.6,16 of the Saincts, as the Apostle sayth, v *Ye are the Temple of the Living God, euen as*
x ἐνοικήσω ἐν αὐτοῖς. *God hath said,* x *I wil dwell in them, & walk (with them:)*
y 1 Cor.6,18 y *your body is the temple of the Holy ghost.* On the other side, we are said
z Gen.5,24. & 6,9. to walke with God, as did z Enoch, and Noah, & as the Lord requireth of everie
a Mic.6,8. man, that a *he humble himselfe to walk with*
b Psa.61,4. *his God*; we b dwell in his tabernacle for ever, our trust is under the covering of his wings, and as the Apostle Iohn sayth,
e 1 Iohn 3,24 c *Hee that keepeth his commandements dwelleth in him, and he in him.*

25. This grace is so heauenly and supernaturall, as it cannot be comprehended by the carnall [illegible]; nor imbraced & walked in with comfort by sinners and hypocrites. The naturall man thinketh
d Dan.2,11. d *the dwelling of God is not with flesh*; the

unbeleeving among the Saincts, in day of their distresse do say, [c] *Is the Lord among us or no?* The synners and hypocrites in Sion, are afrayd saying, [f] *who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?* And indeede the throne of iniquitie [g] hath no fellowship with him; but the pure of heart endure, as [h] seeing him who is invisible; they sing, [i] The Lord of hosts is with us, the God of Iakob is our refuge; they serue him and [k] see his face, his name is on their foreheads, and they say, [l] It is good for us to draw neare unto God; [m] Lord lift up the light of thy countenance upon us.

c Exod. 17,7
f Isa. 33,14.
g Psal 94,20
h Heb 11,27
i Psa. 46,7.
k Rev. 22,4
l Psa. 73,28.
m Psal. 4,6.

26. This conversing of the Saincts with God is spirituall and mysticall, we walke [n] by fayth and not by sight; fayth which is the [o] evidence of things not seene. He that is joyned to the Lord [p] is *one spirit*, sayth the Apostle. Againe Gods walking with us, is strange & uncouth to the world; for he bringeth us into many tribulations; his way [q] is in the sea, his paths in the great waters, and his footsteps are not knowen; he leadeth us

n 2 Cor. 5,7.
o Heb. 11,1.
p 1 Cor 6,17
q Ps. 77,19.

through the wildernes, through a deſert
x Ier. 2, 6. and waſte land, x and by the ſhadow of
f Deut. 8, 15 death; where f fierie ſerpents are, and
ſcorpions, and drought without water;
t verſe 2. t to humble us and to proue us, to know
what is in our heart, that he may v doe us
v verſe 16. good in the latter ende; he bringeth us
x Zach. 13, 9 through x the fyre, and fineth us as the
ſilver is fined, and tryeth us as gold is
tryed; and yet he ſayth, *It is my people*,
and we do ſay, *The Lord is our God.*

27. And hence ariſeth, the comfort
of our harts, that alwayes we behold
God with us, yea feele him within us;
and anſwer Amen by faith to all his pro-
miſes. He ſayth, y Feare not for I am
y Iſa. 41, 10. with thee, be not afrayd for I am thy
God; we ſay againe, z though I ſhould
z Pſal. 23, 4. walk through the vally of the ſhadow of
death, I will feare no evill, becauſe thou
art with me. He ſayth of every of his
a Pſa. 91, 15. Saincts, a I will be with him in trouble,
I will deliver him and glorify him; they
b Act. 2, 25. teſtify and ſay; b I beheld the Lord al-
wayes before me; for he is at my right
c Iſa. 8, 9, 10 hand that I ſhould not be ſhaken; c ga-
ther together on heaps ô ye people, and

ye ſhall be broken in peeces, take counſell together, yet ſhall it be brought to naught, pronounce a decree, yet ſhall it not ſtand, *for God is with us.* The Patriarchs moved with envie, ſold Ioſeph into Ægypt, but d *God was with him* (ſayth the ſcripture,) and delivered him out of all his afflictions. To Iaakob God ſayd, e turne againe to the land of thy fathers and to thy kinred, and *I will be with thee*; in his returne, he was in danger and prayed, f ô God of my father Abraham &c, Lord which ſaydeſt unto me returne to thy countrie and kinred, and *I will doe thee good.* Thus alwayes the Saincts aſſure themſelues of good by Gods preſence with them, and of ſhelter from evill; and count themſelues naked and helpleſſe when he withdrawes his face; as when in diſpleaſure he had moved his Tabernacle g farre off from the hoſt of Iſrael, and ſeemed as if he would haue walked no further with them; then Moſes ſayd, h *If thy preſence goe not with us cary us not hence; and wherein now ſhall it be known that I and thy people haue found favour in thy ſight? ſhall it not be when thou*

d Act. 7,9, 10.
e Gen. 31,3.
f chap. 32,9.
g Exod. 33,7
h ver. 15,16

thou goest with us? so? and thy people shall haue preeminence before all people that are on the earth. Finally, as the Saincts encourage themselues against their foes with this, i *their shadow is departed from them, and the Lord is with us, feare them not:* so God foretold that when many tribulations should come upon his people, they then would say, k *Are not these troubles come upon me, because my God is not with me?*

i Num. 14. 9

k Deu. 31. 17

28. For the presence of God, and communion of his graces, so saueth his Saincts out of all aduersities; that no wisedome counsell or strength of any enimy can hurt, no creature can hinder them from their happines; the Lord their God l who goeth before them, he fighteth for them, and m rideth upon the heauens for their help, the eternall God n is their refuge, and vnder his armes they are for ever, he casteth out the enemy before them and sayth, Destroy; so as wax melteth from the presence of the fyre, o the wicked perish from the presence of God; But his people he p upholdeth in their integritie, and doth

l Deut. 1. 30.

m ch. 33. 26

n verse 27.

o Psal. 68. 2

p Ps. 41. 12.

set

ſet them before his face for ever, both they and [q] their ſeede ſhall ſtand faſt in his ſight; for they are his [r] portion or inheritance, and they ſhall [s] walk in the light of his countenance, he leadeth them with his owne glorious arm, [t] dividing the waters before them, to make himſelfe an everlaſting name; he ſayth, [v] prepare the way, take up the ſtumbling blocks out of the way of my people, ſo cauſeth he them to [x] goe upright, giving [y] ſtrength unto him that fainteth, and multiplying might to him that hath no power, and they [z] renew ſtrength, they lift up the wings as the eagles, they runne and are not weary, they walk and faint not. He ſupplieth all their wants, [a] filling the hungry ſoule with good, and ſatisfying the ſoule that thirſteth after [b] righteouſnes; for righteouſnes [c] goeth before him, and ſetteth her ſteps in the way, he [d] bringeth neere his juſtice, it is not farre off, and his ſalvation ſhall not tarie, for he giveth it in Sion, and his glory unto Iſrael.

29. And they again, being a people [e] whoſe hart is his law, and knowing

q Pſ. 102, 28
r Deu. 32, 9.
s Pſa. 89, 15.
t Iſa. 63, 12.
v Iſa. 57, 14
x Lev. 26, 13.
y Iſa. 40, 29.
z ver. 31.
a Pſa. 107, 9
b Mat. 5, 6.
c Pſa. 85, 13
d Iſa. 46, 13.
e Iſa. 51, 7.

that

f Amos 3,3. that *two cannot walk together* (as sayth the prophet,) *except they be agreede*; labour by faith to haue peace with him, and to walk before him in uprightnes, to

g Col. 1,10. walk g worthy of him, and please him in all things, being fruitfull in all good works, & increasing in the knowledg of

h Deut. 26, 17, 18. God. For this they haue h promised unto him when they entred into his covenant; and therefore are their soules deli-

i Psal. 116,8 vered from death, i that they may walk before the Lord in the land of the living.

k 1 Kin. 8,25 with 2 chron. 6, 16. And because to walk k *before God*, is to walk *in his Law*, (as the scripture teacheth;) therefore l loue they the law of the

l Ps. 119,97 m 2 Cor. 3,3. Lord, it is their meditation continually, and it is written upon m the table of their

n Psal. 119. 47,48. hart; their delight is n in his commandements which they haue loued, their hands also doe they lift up unto them,

o verse 46. their mouth o talketh of them, their

p verse 32. feete p runne in them, their q soule

q verse 167. keepeth them, and they will r never for-

r verse 93. get them; all their members are giuen up

s Rom. 6,13, 17. as s instruments of righteousnes to serue

t Psal. 119, 112. and please the Lord, and they t apply their hart to fulfill his statutes alway,

euen

euen unto the end. Thus their v righteousnes goeth before them, and the glory of the Lord embraceth them, he x strengthneth them *in the Lord*, and they walk in his name, their harts being y stable and unblameable in holynes before him, & there is no z condemnation unto them, for that they are in Christ Iesus, and walk not after the flesh but after the spirit.

v *Isa.* 58, 8.
x Zac. 10, 12
y 1 *Thes.* 3, 13
z *Rom.* 8, 1.

30. And now they eate their bread a with joy, and drinke their wine with a cheerfull heart, because God accepteth their works, b the words of their mouthes, and the meditation of their hearts. They please him and haue his blessing euen in their civill affayres, and c handy labours: the world & d all earthly creatures are subdued unto them, and they use them for their service and comforte in the Lord; if they e eate, it is to the Lord, if they eate not it is to him also, giving God thanks, & doing all things that they do, f unto his glorie. So though they be in the world, yet are they not of the world, and though they h walke in the flesh, yet warre they not, neither

a *Eccles.* 9, 7.
b *Psal.* 19, 14.
c *Psal.* 128.
d 1 *Cor.* 10, 25, 26.
e *Rom.* 14, 6
f 1 *Cor.* 10, 31. *Gloss.* 3, 17, 14
h 2 *Cor.* 10, 3

i walke

j Rom. 8, 1. j walke they after the flesh; but being on
k Phil. 3, 20. earth, their k conversation is in heauen,
l Pro. 15, 24 and the waye of Life is l on high unto
them, to avoyd from hell beneath. They
seeke the Lord, and his strength, they
m Psa. 105, 4. m seeke his face continually, and with
n Psa. 21, 6. n the joy of his face he maketh the glad,
o Isa. 31, 20. and in the o secret there of he hideth them
from the pride of men, he keepeth them
p Deu. 32, 10 p as the apple of his eye. He sayth unto
q Psa. 78, 1. them, q Heare my law, o my people, in-
r Ier. 11, 4. cline your eares to the wordes of my
mouth, r obey my voyce, and doe all
things which I command you, so shall ye
be my people, and I will be your God:
s Mic. 4, 5. they answer, all peoples s will walke
everie one in the name of his God, & we
will walke in the name of our God for
ever and ever; teach us thy way, o Lord,
t Psal. 86, 11. t and we will walke in thy trueth, knit
our hearts to thee, that we may fear thy
name. Thus hoping for his glorie, which
v 1 Iohn. 3, 3. is to be reveled, they v purge themselues
x 1 Iohn 1, 7. as he is pure, and walke in the light, as
he is in the light, having fellowship one
with another, and the blood of Iesus
Christ his Sonne clensing them from all
sinne

sinne. And the Lord [y] giveth strength unto his people, the Lord blesseth his people with peace; he is as [z] the dew unto them, they growe as lilies, and fasten their rootes, as the trees of Lebanon, dwelling under his shadowe, [a] they revive as the corne, & flourish as the vine, and still [b] bring forth fruit, euen in their hoarie age, and God is their guide euen unto the death. Yet then forsaketh hee them not; but as when they lived, they lived unto him, so now when they dye, they [c] dye unto him, and are his; peace commeth, and [d] they rest in their beds, everie one that walketh before him, till their changing shall come, and they be translated from death to life, to see the King in his glorie, euen God as he is, and to be satisfied with his image.

y *psal.* 29, 11
z *Hos.* 14, 6
a *vnsi.* 8.
b *psa.* 92, 14
c *Rom.* 14, 8.
d *isa.* 57, 2.

31. For notwithstanding all this grace and communion that we haue with God by fayth; we are not perfect, neyther shall be, till we haue attayned [e] the resurrection of the dead: here [f] we see through a glasse darkely, and not face to face, we know in part onely, and doe grow in grace and knowledge dayly; we

e *phil.* 3, 12.
f 1 *Cor.* 13, 12.

behold the glorie of the Lord with open
g 2 Cor. 3, 18 face, but g as in a mirrour, and are chan-
ged into the same image from glory to
glorie, as by the spirit of the Lord. We
h 1 Cor. 3, 1, 2. haue first our infancie, and are h as babes
i 1 Ioh. 2, 14 in Christ; after we are as i young men
strong in fayth, and doe overcome the
wicked one; and proceed in riper yeres,
wexing old in fayth, and knowledge of
him which is from the beginning: thus
our way shineth as the morning light,
k Prou. 4, 18 k that shineth more and more unto the
perfect day, and we walke on earth, as
l Gen. 12, 9. did Abram in Canaan, l going and jour-
neying towards the South.

32. But of all the waies and meanes, whereby we haue communion with God, there is none more liuely, powrfull and comfortable then *Prayer*; whereby we converse with the Lord most neerly, poure out our complaints as children into the bosome of their father, and praise his name; are heard and answered of him to the glorie of his grace, the joy of our hearts, & the increase of our fayth, with all vertues and fruits of the Spirit.

33. The grounde of this heauenly exer-

exercise, whereby man is so bold, as to come unto the throne of grace, & talke with God, is his commandement, which sayth, m *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me;* n *Call unto me, and I will answer thee, and shew thee greate and mightie things, which thou knowest not.* Moreover he willeth us to o be nothing carefull, but in all things to let our requests be shewed unto him, in prayer and supplication; with giving of thanks, yea p to pray continually, and in all things to giue thanks, because this is the will of God in Christ Iesus towards us.

m Psal. 50, 15
n Ier. 33, 3.
o Phil. 4, 6.
p 1 Thes. 5, 17, 18.

34. To guide us in this action, he hath giuen us outward instruction q in his word, that we may aske according to his will; with assurance, that r whatsoever we so aske, he heareth us, and we haue the petitions that we desire of him. He giveth us also inward assistance by his spirit, which s dwelleth in us, and is the spirit of the t adoption-of-sonns, whereby we crye *Abba Father*; which spirit also v helpeth our infirmities, (who know not what to pray as we ought) and it self

q Mat. 6, 5, 9, &c.
r 1 Joh. 5, 14, 15.
s Rom. 8, 9.
t verse 15.
v Rom. 8, 26

maketh requests for us, with sighes and grones unutterable. Thus powring out upon his people (as he did promise,) x the spirit of grace & of y supplications, and furnishing them with gifts for this heauenly worke, he heareth and graunteth their requests, as Dauid sayth, z *Lord thou hearest the desire of the poore, thou preparest their heart, thou bendest thyne eare.*

x Zac. 12,10
y תחנונים
z psal. 10,17

35. So when we call upon the Lord in our trouble, and crye unto our God; a he heareth our voice out of his temple, and our crie comes before him into his eares; yea b before we call, he answereth; and whiles we speak he heareth; for by c the blood of Iesus we may be bold to enter into the holy place, and d aske the Father in his name, and we shall receiue that our joy may be full; the spirit also e maketh request for us, according to the will of God; and he that searcheth the hearts, knoweth what is the meaning of the Spirit; & the odour of our prayers, cometh up as the sweete f incense before him, being perfumed with those odours that are offred with the g prayers of all saincts, out of the Angels hand that

a psal. 18.6.
b Isa. 65,24 gen. 24,15.
c Heb. 10,19
d Ioh. 16,24
e Rom. 8,27
f psal. 141,2
g Rev. 8,3,4

that Angel h of the Couenant, who is now at the right hand of God, and maketh request also for us.

h Mal. 3, 1.

i Rom. 8, 34.

136. Thus the Saincts haue accesse vnto God, and neere communion with him in prayer, though the wicked k call not vpon him, or if they call, he l heareth them not. Their golden m vials are full of odours, they n delight in the Almighty, & lift vp their faces vnto God, they make their prayer vnto him, & he heareth them, and they pay their vowes, saying, o I will thanke thee for thou hast heard me, and hast beene my saluation: p Blessed be God which hath not put back my prayer, nor his mercy from me.

k Psa. 14, 4.

l Iob. 9, 15.

m Rev. 5, 8.

n Iob 22, 26 27.

o Psa. 118, 21

p Psa. 66, 20.

137. The fruits that come vnto vs by this holy exercise are moe then can be told; there being infinite occasions from day to day, of making request to the Lord, and filling our mouthes with new songs of prayse for our saluation: Admirable is the force and valour of this action, which peirceth the heauens and commeth vnto God, and preuaileth with him, in q whatsoeuer we aske according

q 1 Iob. 5, 14

to his will, if we ask in faith, and [z] waver not: for he is neere to all that call upon him, [f] to all that call upon him in truth, and fulfilleth the desire of them that feare him, unto whom he hath promised, [c] *Open thy mouth wide and I will fill it.* Hereupon Moses sayd, [v] *What nation is so great, unto whom the Gods come so neere unto them, as the Lord our God is neere unto us, in all that we call unto him for?* And if he be so neere unto every one of us, let us know also, that it will be our good to draw neere unto him, and to say [x] *revive thou us, and we will call upon thy name,* because [y] *thou hearest the prayer, unto thee shall all flesh come;* truste in him alwayes ye people, [z] *powre out your harts before him, for God is our hope;* [a] *our God will heare us.*

38. By all these things (and many other the like,) we may see how God hath [b] exalted the horn of his people, which is a prayse for all his Saincts the sonnes of Israell, a people neere unto him, unto whom he hath given [c] most great & precious promises, that by them they should be partakers of the godly

nature;

[z] Iam. 1,6.
[f] Psal. 145, 16,19.
[c] Psal. 81,10
[v] Deut. 4,7.
[x] Psa. 80,18
[y] Psa. 65,2.
[z] Psal. 62,8.
[a] Mat. 7,7.
[b] Ps. 148,14
[c] 2 Pet. 1,4.

nature, in that they flee the corruption which is in the world through luſt; with whō he ſo graciouſly cōmunicateth his goodnes, that they taſt in this world, [d] of the powers of the world to come, and doe walk in the light of his face, & feele his holy preſence with them. Which preſence, although it be with every of his Saincts, [e] in all places where they become; yet is it moſt lively ſeene in their Aſſemblie, and there [f] he is very terrible. For this cauſe did his people [g] loue the habitation of his houſe, and deſired to dwell there all their dayes, that they might behold his bewtie; and being abſent from it, their ſoules [h] thirſted for God, ſaying *when ſhall we come & appeare before the preſence of God?* for they knew his promiſe which had ſayd, *In* [i] *every place where I ſhall put the remembrance of my name, I will come vnto thee and bleſſe thee*; they knew God was [k] in the midſt of his ſanctuary, it ſhould not be moved, he would help it very early. But of this holy ſocietie, more is to be ſpoken particularly in another place.

d *Heb.* 6,5.
e *Pſal.* 139, 3,8.
f *Pſal.* 89,7.
g *Pſal.* 26,8. and 27,4.
h *Pſal.* 42,2.
i *Exo.* 20,24
k *Pſal.* 46,5.

Chapter XII.

Of the communion that we haue with Iesus Christ our Mediator.

a 1 Tim. 3, 16. IEsus Christ being God [a] manifested in the flesh, is giuen of the Father to be

b chap. 2,5. the onely [b] *mediatour* betweene him and us; and he hath giuen him power to exe-

c Ioh. 5,27. cute [c] judgment, in that he is the sonn of

d Col. 2,18. Man. He is the [d] head of the body of the

e Ephe. 1, 21 22. Church; in him [e] all the buylding coupled togeither groweth unto an holy Temple in the Lord, and we all are built togeither in him, to be the habitation of

f Ioh. 14,6. God by the Spirit; he is [f] the way, the trueth, and the life, no man cometh to the Father but by him. And of him & his mediation, this Oracle was spoken

g Ier. 30, 21, 22. of old to the Saincts; that [g] their Noble

h Mat. 2,6. ruler should be of themselues, and their Governour [h] (Christ) should proceed from the mids of them; and God would cause him to drawe neere and approch unto himselfe, (when he should ascend

i Dan. 7,13. Rom. 8,34. [i] and sit at his right hand to make intercession for us;) for who is he (els) that warrant-

warranteth his hart to come unto me ſayth the Lord: And ye ſhall be my people, and I will be your God.

2. As we are made the people and k portion of God by Chriſt, and brought by him l unto the fellowſhip and glorie of his Father; ſo is there a ſpeciall fellowſhip and communion that we haue with Chriſt, being called thereunto of the Father, as it is written, m *God is faithfull by whom ye are called unto the communion of his Sonne Ieſus Chriſt our Lord.* And that this hath alwaies ben the chiefe end & ſcope of God in all his Oracles, ſince the world began, to draw men unto Chriſt, and ſo unto himſelfe, is n before ſhewed.

k *Deu.* 32, 9
l *Iohn* 17.
m 1 *cor.* 1, 9
n *Chapt.* 7. *ſect.* 11, 12.

3. The ſumme of the grace giuen us through communion with our Lord Ieſus, is compriſed in thoſe words of the Apoſtle ſaying, that Chriſt is of God made unto us o *Wiſedome, and Iuſtice, & Sanctification, and Redemption.* Theſe things he is unto us by vertue of his Mediatorſhip, which conſiſteth in the three functions or offices of Prophecie, Prieſthood, and kingdome, committed unto

o 1 *Cor.* 1, 30

him by the Father. For from the inmoſt holy place, and from the boſom of the
p Ioh. 1,18. Father, is he come to p declare God unto
q Deu. 18,15 us; he is a q Prophet rayſed up of the Lord, to ſpeake unto us all that he commanded him, and him are we willed for
r Iſa. 42,4. to heare; the yles r are to wayt for his
ſ Rev. 5,1,5 Law. And as he being worthy ſ obteyned to open the booke that is in the right hand of him that ſitteth on the throne, and to looſe the ſeuen ſeales
t Col. 2,3. thereof; becauſe t all the treaſures of wiſedome & knowledge are hid in him:
v Ioh. 15,15 ſo having v made knowen to us all things that he heard of his Father, having de-
x Ioh. 17,26 clared and ſtill declaring x his Name by
y 1 Cor. 1,24 his word and ſpirit, he is the y Power of God and the wiſedome of God unto us. And the things which he hath declared are two; 1 the Law to ſhew us our ſinne, & the evils due for the ſame: 2 the Gоſpell to ſhew us our righteouſnes by grace from God, with the bleſſings that flow
z Heb. 4,14. therefrom. He alſo being our z great high prieſt or ſacrificer hath taken away our ſinnes and all the evils accompany-
a Gal. 3,13. ing them, hath redeemed us a from the

curſe

curse of the Law, finished [b] wickednes, and sealed up sinnes, made reconciliation for iniquitie, and brought the [c] gift of righteousnes or Iustice: so by his obedience we are made just, and [d] grace shall reigne by justice, unto eternall life, through Iesus Christ our Lord, whose blood doth also [e] purge our consciences from dead works to serue the Living God, and by the same hath he [f] sanctified his people, and contineweth a Priest for ever, and is both our *Iustice & Sanctification*. Finally this our redemption from evill, and restauration unto happines, he conserveth and mayntayneth by his mighty power, from all enemies whom hee hath subdued under his owne feete, and will also subdue under ours: and is therefore named our [g] *King*, whom [h] all kings shall worship, all nations shall serue, who will [i] redeeme our soules from deceit and violence, will giue us also the [k] redemption of our body, and cause our last enemy Death [l] to be swallowed up in victorie, & so wil be our ful redemption for ever & ever at his appearing with glory, in *the day* [m] *of redemption*.

b Dan.9,24
c Rom.5,17
19.
d verse 31.
e Heb.9,14.
f Heb.13,12
g Ioh.12,15
h psal.72,11
i verse 14.
k Rom.8,23
l 1 cor.15,54
m Eph.4,30

4. More

4. More particularly, touching his *Propheſie* and our communion with him therein; as God gaue him [n] for a witnes to the people, for a Prince and a Commander unto them; ſo ſhewed he himſelfe to be a faithfull and true witneſſe, in that he [o] ſpake to the world, the things which he had heard of the Father. This he did in his owne perſon, while he walked with men; teaching [p] the true meaning and ende of all his Fathers Law, and urging the ſincere keeping of it in loue; freeing it alſo [q] from the falſe gloſſes and leaven of the Phariſes, and cutting down there traditions; for the Lord to this end, hath made [r] his mouth like a ſharp ſword, that by the breath of his lips he might ſlay the wicked. He alſo taught the glad-tidings of the goſpell [ſ] unto the poore, thereby ſhealing the broken harted, preaching deliverance to the captiues, recouering of ſight to the blind, and the acceptable yere of the Lord: that whoſoeuer ſhould [t] heare his word and beleeue in him that ſent him, ſhould haue everlaſting life, & not come into condemnation, but waspaſſed from death

n Iſa 55, 4, john 18, 37.

o John 8, 26

p Mat. 5, & 6, & 7 chn. &c.

q Mark 7, 6, 8, 10, 13.

r iſa 49, 2. and 11, 4.

ſ Luk. 4. 18, &c.

t john 5, 24.

death unto life. So he v hid not his Fa- v Psal. 40, 10.
thers righteousnes within his heart, but
declared his trueth and his salvation; he
concealed not his mercy and his trueth
from the great congregatiō, but preach-
ed peace and comfort to his people. For
God had giuen him x a tongue of the x Isa. 50, 4.
learned, that he might know to minister
a word in time to him that is weary:
grace y was powred in his lips; and they y Psal. 45, 2.
were like z lillies dropping downe pure z Cant. 5, 13.
myrrh, and his mouth was sweet things. 16.

5. As in his owne person, so did he
by others publish the will of his Father,
using hereto the ministerie both of men
and Angels. He gaue and still giveth the
a gifts of ministerie unto many men; a- a Eph. 4, 8,
boue all other he furnished his Apostles 11.
with b power from on high, & sent them b Luke 24,
to teach al nations c to obserue all things 49.
whatsoever he had commaunded them, c Mat. 28,
(and he had d made knowne to them all 20.
things, that he had heard of his Father:) d John 15, 15
and they faythfully performed their
charge, keeping e nothing back, but e Act. 20, 27
shewing men all the counsell of God,
for Christ f spake in them: so that now f 2 Cor. 13, 3

we

g 1 Cor. 2 16 we haue g the minde of Christ, and the
h Rom. 10, 8 word is neere us, h euen in our mouth, & in our heart, neyther may we admit of
i Gal. 1, 8. any i other doctrine, though it should be taught by Angels from heauen, but that
k Rev. 2, 25 which we haue, we must k hold fast till he come. And Christ it is, that hath alwaies reueled Gods will unto the world since the beginning. He it was that preached in spirit, l to those that were disobedient in the dayes of Noe; he m sent Esaias to preach unto Israel, and furnished him with gifts and graces for that worke; and still he sendeth his messengers dayly, for n the gathering together of the Saincts, the work of the ministerie, and edification of his body, till the worlds ende; and they are o his glorie. Finally the heauenly Spirits are also his messengers for this ende and purpose, when he seeth meete so to imploy them, as it is written, p *I Iesus haue sent my Angell to testify unto you these things in the churches.* Thus opening unto us by all meanes, the secrets of his Gospell, our soules are comforted, for he bringeth us into the q wine cellar, and Loue is his banner

1 1 pet. 3, 19, 20.
m Esa. 6, 8, 9 With Ieh, 12, 42.
n Eph. 4, 12, 13.
o 2 Cor. 8, 23
p Rev. 22, 16
q Sol. 2, 4.

banner over us.

6. To assure the world that he was both the wisdome & power of God, he confirmed his doctrine by signes and wonders, doing such works, r as no other man did; euen as his words were, such as s never man spake, his enimies being judges. He gaue also of this power to t such as beleeved in his name & were his witnesses; himselfe working with them, and confirming the word with signes that followed.

r Ioh. 15,24
s Ioh. 7,46.
t Mar. 16,17 18, 20.

7. Vnto this outward administration Christ annexeth his inward grace by diuine power; making euen the Dead u to heare his voice and liue, for he hath the x words of eternall life, he openeth y the hearts, and causeth attention, he openeth z the mindes, and causeth men to understand the scriptures; he giveth them also a a mouth and wisdome, which all their adversaries are not able to speak against, nor resist.

u Ioh. 5,25.
x Ioh. 6,68.
y Act. 16,14.
z Luke 24, 45.
a Luc. 21,15.

8. Now all this life and grace doeth Christ communicate with the Saincts, being their Head, & they his members. For first the Ministers of the word, how great

great gifts or authoritie ſoever they haue
b 1 cor. 3, 22, 23. they b all are ours, and we Chriſts, and
Chriſt Gods; we are to trie their do-
c Act. 17, 11, ctrine by the c ſcriptures, for they haue
d 2 cor. 1, 24 not d dominion over our fayth, but are
helpers of our joy; and in declaration
e 2 cor. 4, 2, of the trueth e are to approue themſelues
to every mans conſcience in the ſight of
God. Secondly the Word it ſelfe, euen
f pro. 8, 1, 2. &c. rom. 15, 4. all the ſcriptures, are giuen f unto us, &
written for our learning and comfort; &
this not onely to know for our ſelues,
g 1 Theſ. 5, 11 but to teach exhort and edifie g one ano-
ther. Therefore is the word ſayd to be
h jam. 1, 21. h *graffed* in us, and what by it we do be-
leeue, we alſo may boldly i ſpeake, and
i 2 cor. 4, 13.
k Mat. 28, 20. freely k practiſe, euen all that Chriſt hath
commanded; that as he is a l faithfull &
l Rev. 1, 5. true witnes, ſo we alſo that are the Lords
witneſſes with him his choſen ſeruant,
m iſa 43, 10 (as m ſayth the Prophet,) may bear a good
teſtimonie unto the trueth; and having his
n col. 3, 16. word n dwelling in us plenteouſly in all
o prov. 2. 9. wiſedome, may thereby our ſelues o un-
derſtand righteouſnes and judgement,
and equitie, and every good path, and
be preſerved from the evill way; and un-

to

to others may impart the [p] honey and milk of Gods graces that are under our tongue: and having the [q] high-acts of God in our mouth, and the two-edged ſword (of his [r] word) in our hands, may execute vengeance on the heathen, corrections among the people; binding their kings in chaines, and their nobles with fetters of yron; this honour is to all his Saincts: who [s] holding forth the word of life do ſhine as lights in the world; Chriſt illuminating them with his glory continually, and making his Church by his *Propheſie*, *the* [t] *vallie of viſion*, as of old it was named.

[p] Song. 4, 11
[q] Pſal. 149, 6, 7, 8, 9.
[r] Heb. 4, 12.
[s] Phil. 2, 15, 16.
[t] Iſa. 22, 5.

9. Touching his *prieſthood*, and our communion therewith, two things are to be conſidered; Firſt, what of his grace in his owne perſon he hath wrought and worketh for us; to weete, [y] *the things pertayning to God*, (as the Apoſtle ſpeaketh:) which are, [x] the *Offring of a ſacrifice* to make reconciliation for our ſinnes; and [y] *Interceſſion*, which as our [z] *Advocate* he maketh with the Father for us. Secondly, what by his mighty power he graciouſly worketh in us, and applieth unto

[y] τὰ πρὸς τὸν θεόν.
[x] Hebr. 5, 1, & 2, 17.
[y] Heb. 7, 25.
[z] 1 Iohn. 2, 1.

us; whiles he maketh us also *Priests* unto God his Father, and communicateth with us his obedience, death, buriall, resurrection, and ascension; so causing the Blessing of God to come upon us; (as he is that seede in whom all families of the earth shall be blessed,) and giving us comfort and peace. Vnder these two heads, are all thinges comprehended, that perteyne to our Iustification, & Sanctification, in the sight of God.

10. These three things of *Reconciliation*, *Intercession* and *Blessing*; the Priests of Moses law, in shadow and figure of him, performed of old for Israell. The first, whiles at the brazen altar, they [a] offred Burnt-offrings, & For-sinne; made [b] attonement, and obteyned forgiuenes at the hands of God, for the sinners: but chiefly when the high-priest [c] sanctified the Most holy place, with [d] blood of the Sacrifice, and made an attonement for the children of Israell, for all their sinnes once a yere. The second, whiles at the [e] golden altar, he burned sweet incense every morning and euening; and once a yere also, made reconciliation

[a] Lev. 1, and 4, &c.
[b] Lev. 4, 35
[c] 1 Chron. 23, 13.
[d] Lev. 16, 2, 15--34.
[e] Exo. 40, 26 27. and 30, 7, 8, 10.

on the hornes thereof, with the blood of the Sinne-offring; and entred f within the veil; putting incenſe on the fyre in the cenſer before the Lord, that the clowd of the incenſe covered the Mercy-ſeat. The third, when having finiſhed his miniſterie, the Sacrificer g lifted up his hand towards the people, and *Bleſſed them*; as he was ſeparated of God h *to bleſſe in his name for ever*, and to i *put his name* upon the children of Iſraell; that he might bleſſe them, as he had promiſed.

f Levv. 16 12. 19.
g Levv. 9, 22 23.
h 1 Chro. 23, 13.
i Num. 6, 23 27.

11. The trueth of theſe three, are fully performed by the k Apoſtle & High-prieſt of our profeſſion Chriſt Ieſus. For, that he might reconcile us unto God, becauſe it was l unpoſſible that the blood of buls & goats ſhould take away ſinnes, neyther would his Father accept other ſacrifice or offring, then the m body which he had ordeyned his Sonne: therefore through the eternall Spirit he offred n himſelfe without ſpot unto God, and gaue his o ſoule for the ranſom of many, bare p our ſinnes in his body on the tree, and by his q owne blood entred in once unto the holy place, (not the holy pla-

k Hebr. 3. 1.
l chap. 10, 4.
m verſe 5, 6, &c.
n Hebr. 9, 14
o Matth. 20, 28.
p 1 Pet. 2, 24
q Hebr. 9, 12.

r Heb. 9,24. ces made with hands, but r into very heauen,) & obteyned eternall redemption. So the Lord tooke away s the iniquitie of his land in one day, (as he had promiſed;) for the ranſom was moſt precious, euen of infinite value & effect, ſeeing by the union of the Godhead with the manhood in this our High-prieſts perſon it was the blood of t God himſelfe, (as the ſcripture ſpeaketh,) wherewith we are purchaſed. Thus Chriſt hath v reconciled us that were enemies, unto God by his death; and hath put away ſinne, x by the ſacrifice of himſelfe: for he was the y Lamb of God, that taketh away the ſinne of the world; & the propheſie of Abraham was fulfilled, z *God will provide him a Lamb for a burnt-offring, my ſonne.*

s Zach. 3,9.

t Act. 20,28

v Rom. 5,10

x Heb. 9,26.

y Iohn 1,29.

z Gen. 22.8

12. Touching Chriſts *Interceſſion*, as he prayed a for his church when he was on earth, and his Father heard him b alwayes; ſo now being aſcended and ſet at the right hand of God, he ſtill c *maketh requeſt* for us, being therefore entred into very heauen, to appeare now d in the ſight of God for us. Whoſe prayer as

a Iohn 17.

b Ioh. 11,42

c Rom. 8,34

d Heb. 9,24

it

it is pure and perfect, ſo prevaileth it with God; and is of unſpeakable efficacie, to make us to be accepted. For the Father loveth the Sonne, and accepteth him better then he did his ſervant Iob, when [e] he prayed for the treſpaſſers. This is that *Angel*, (the [f] Angel or meſſenger of the covenant,) that hath a [g] golden cenſer, & much odours, which he offreth with the prayers of all Saincts, upon the golden altar that is before the throne; the ſmoke of which odours, with the prayers of the Saincts, goeth up before God out of the Angels hand: & unto his requeſts, which hee maketh for his afflicted people, the Lord [h] anſwereth good and comfortable words. Thus our high ſacrificer, having the [i] names of the whole Iſrael of God, as it were graven upon two precious ſtones, and embоſſed in gold; beareth us upon his two ſhoulders, for a remembrance; and preſenteth us pure and holy and juſt before the Lord.

e *Iob* 42, 8, 9.
f *Mal.* 3, 1.
g *Rev.* 8, 3, 4
h *Zach.* 1, 12 13.
i *Exod.* 28, 9--12.

13. The things towards us, which are his *Bleſſing* and the fruits that follow, he graciouſly communicateth as a mer-

k Heb. 4, 15. cifull and faithfull high prieſt, k touched with the feeling of our infirmities; being

l Act. 3, 26. rayſed up vnto us of God, and ſent l *to Bleſſe us, in turning every one of us from our iniquities.* And as at the ende of his mi-

m Luke 24, 50, 51. niſtery upon earth, he m lifted up his hands and bleſſed his diſciples, and then was taken frō them into heauen: ſo, con-

n Heb. 6, 20 & 7, 1, 7. tinewing ſtill a n prieſt for ever after the order of Melchiſedek, (who met Abraham and bleſſed him,) he ſtill bleſſeth the children of Abraham; giving and applying the promiſes of the Goſpel, unto the harts and conſciences of his people;

o Num. 6, 24 25, 26. eué the o favour & protectiō of God; the light of his countenance, and his peace.

p Gal. 3, 14. So the p bleſſing of Abraham cometh on us through Chriſt Ieſus, who is that pro-

s verſe 8. miſed ſeede, in whom s all nations are bleſſed; and whom God hath ſet to be

q Pſa. 21, 6. q *Bleſſings for ever.* Thus Chriſt, by *Sacrifice* hath merited, by *Interceſſion* obteyneth, and by *Bleſſing* beſtoweth & diſtributeth unto us, the loue and graces of God his Father, euen all things perteyning to life and godlynes: that we being partakers of his peace, may againe bleſſe

God,

God, even the Father of our Lord Ieſus Chriſt, [r] which hath bleſſed us with all ſpirituall bleſſings in heauenly thinges in Chriſt, as the Apoſtle ſayth. [r] Epheſ. 1, 8.

14. The communion of this *bleſſing*, is more particularly to de diſcerned in that honour of *Prieſthood*, which is giuen to all Chriſtians; and the ſeales of Gods grace, and loue towards us in Chriſt. For he hath made us [f] *Prieſts* unto God euen his Father, and we as liuely ſtones [t] are made a ſpirituall houſe, a holy prieſthood, to offer up ſpirituall ſacrifices, acceptable to God by IeſusChriſt. For firſt applying him unto our ſelues by faith, his ſuffrings death and buriall are [v] ours; his righteouſnes, reſurrection, and glorious victorie over ſinne, Sa an, death and hell, [x] ours; ſo that we [y] by the blood of Ieſus, may be bold to enter into the holy place, (though the Leviticall prieſts might [z] not enter into the ſhadow thereof at all times;) by the new and liuing way, which he hath prepared for us, through the veyl, that is, his fleſh: euen [a] boldly may wee goe unto the throne of grace, that we may receiue

[f] Reu. 1, 6.
[t] 1 Pet. 2, 5.
[v] Iſa 53, 4, 5
[x] Rom. 4, 25 & 8, 33, 34.
[y] Heb. 10, 19 20.
[z] Lev. 16, 2
[a] Heb. 4, 16.

mercy, and finde grace to helpe in time of neede. Preſenting unto God his Father and ours, this Lamb that was ſlayne for our ſinnes, who is our b ſuretie and our c ſacrifice, by whoſe d ſtripes we are healed, by whoſe death e we are reſtored to life, by whoſe f body once offred we are ſanctified; upon whoſe g head wee haue layd the burden of our ſinnes, and by whoſe h *curſe*, we are made the *heyrs of bleſſing*, and of all the riches of Gods grace.

b Heb. 7, 22
c 1 Cor. 5, 7
d 1 Pet. 2, 24
e Gal. 2, 20.
f Heb. 10, 10.
g Lev. 4, 15
h Gal. 3, 13, 14.

15. We alſo i giue up our own bodies a liuing ſacrifice, holy, acceptable unto God, which is our reaſonable ſerving of God; ſo the heauenly Ieruſalem is filled with k the flocks of men, as the earthly once was with flocks of holineſſes or ſacrifices externall. Our ſpirits being contrite, our hearts humbled & broken for our ſinnes; are the l *ſacrifices of God* alſo, which he will not deſpiſe. By Chriſt, we m offer the ſacrifice *of Prayſe* alwayes to God, that is, the fruit (or n calues) of our lips, which confeſſe his name, and magnifie him with thankſgiving: o this alſo pleaſeth the Lord, better then ore

i Rom. 12, 1
k Ezek. 36, 38
l Pſa 51, 17
m Hebr. 13, 15.
n Hoſ. 14, 3.
o Pſa. 69, 31

of

or heiffer, that beareth hornes, that parteth the hoofe. Our p almes and offrings for relief of the poor, especially the ministers of the Gospell of Christ: are q *an odour that smelleth sweet, a sacrifice acceptable and pleasant to God.* Finally, if we be r *powred out*, as a drink offring, upon the sacrifice and service of the fayth of Christs church, & do s resist unto blood, striving against sinne: we haue cause to rejoyce; for t precious in the sight of the Lord, is the death of his saincts; and the v soules of such rest under the altar, till the Lord holy and true, do avenge their blood on them that dwell on the earth.

p *Act.* 24,17
q *Phil.* 4,18. *hebr.* 13,16.
r *Phil.* 2,17. 2 *Tim.* 4,6.
s *Heb.* 12,4.
t *Psa.* 116,15
v *Rev.* 6,9, 10.

16. This honour of *Priesthood*, (which x no man can take to himselfe, nor y any other thing, except it be giuen him from heauen,) z Christ giveth unto us, of his rich grace, by his word and spirit. For us by the preaching of the Gospell he is dayly described in our sight, and among us a *crucified*: so we by the ministerie of the Gospel, are made b an acceptable offring unto the Lord, being sanctified by the Holy Ghost. His word is a c sharpe two edged sword, and divideth a sunder

x *Heb.* 5,4.
y *Ioh.* 3, 27.
z *Rev.* 5,10
a *Gal.* 3,1.
b *Rom.* 15,16 *Isa.* 66,20.
c *Heb.* 4,12.

the ſoule and the ſpirit, the joynts and
d Col 3,5. the marow; by it we are taught to d mor-
tifie our members which are on earth;
e Mat. 3,11. his ſpirit is as e fire, wherewith we being
f Rom. 8,15 baptiſed, doe alſo f mortifie the deeds of
the bodie, that we may liue, & giue our
g chap. 12,1. ſelues up unto God for a g living ſacri-
fice. The afflictions that we feele in this
h chap. 8,36 world, when for his ſake we h are killed
all the day long, & are counted as ſheep
i 2 Cor. 4,10 for the ſlaughter, doe i beare aboute in
11. our body the dying of the Lord Ieſus, &
are alwaies delivered unto death for Ie-
ſus ſake, that the life alſo of our Lord
Ieſus might be made manifeſt in our
mortall fleſh: theſe ſerue for further-
k Heb. 12,10 ces of our ſanctification, by being k par-
l Gen. 15,9, takers of his holynes; & make us as l ſa-
11,13. crifices, & a prey for the ravenous fouls,
whiles we liue ſtrangers here on earth,
the land that is not ours, as did Abra-
m Isa. 61,6. hams ſeede. Thus are we named m *the*
Priſts of the Lord, and haue authoritie in
n Mal. 1,11. n everie place, *to offer incenſe* unto his
name, and a pure offring, both we and
our works, (our ſpirituall ſacrifices,)
being acceptable unto God in Chriſt Ie-
ſus.

17. To

17. To illuſtrate and ſeale up more aſſuredly our communion with Chriſts Prieſthood, we are waſhed with water, for a ſigne and aſſurance of the o forgiuenes and waſhing away of our ſinnes, and to be as the p laver of our regeneration and new birth; whereby we are alſo baptiſed q into his death, and buried with him by baptiſme; that like as Chriſt was rayſed up from the dead by the glorie of the Father, ſo we alſo ſhould walke in newnes of life, our r old man being crucified with him, that the body of ſinne might be deſtroyed, and our ſelues be ſ dead to ſinne, but aliue to God in Ieſus Chriſt our Lord; whom by this ſymbol we haue t put on, and do beare his name upon us, with v the name of the Father and of the Holy ſpirit. And after this, Chriſt often feedeth our ſoules with his owne x body & blood, which was broken and powred out for our ſakes, figured out unto us by bread and wine: hereby confirming the former grace of remiſſion of ſinnes, and a further growth in Chriſt continually, into whom we are incorporate, and haue ſo neere a y communion

o Act. 3, 38. & 22, 16.
p Tit. 3, 5.
q Rom. 6, 3, 4.
r verſe 6.
ſ verſe 11.
t Gal. 3, 27.
v Matth. 28, 19.
x Matth. 26, 26, &c.
y 1 Cor. 10, 16.

munion with him, under theſe viſible earthly elements, which we looking paſt by the eye of fayth, ſeeing and feeding upon Chriſt, haue [z] our life by him, doe [a] dwell in him, and he in us, and ſhall by him be [b] rayſed up at the laſt day, unto life eternall.

z Ioh. 6, 57.
a verſe. 56.
b verſe 54.

18. Having ſeene how Chriſt being our *Prophet* informeth us in all the wiſedome of God, and by the *Law* ſheweth us our ſin & wretchednes; by the *Goſpel* our juſtice and happines; and being our *Prieſt* & *Sacrifice*, hath by himſelfe purged us from all ſinne, and giuen us the gift of juſtice and ſanctitie, to preſent us pure and blameleſſe before God his Father: it remaineth, that we alſo conſider how he conſerueth and mainteyneth this our bleſſed ſtate; againſt all enimies, by his mightie power & ſoueraignte, which as Lord and King he hath over all.

19. This ſoueraignte is ſet forth by divers titles of honour & dignitie giuen him in the ſcriptures; as when he is named Meſſiah the [c] *Gouernour*, *Captaine or Fore-leader*; the [d] *Ruler*, that is, hauing dominion right & authoritie, to gouern

c. נגיד dan. 9, 25.
d משל mich 5, 2. ἡγούμενος Mat. 2, 6.

and

and guide his people; *Michael* [e] *the great Prince*; *the* [f] *Captaine of the Lords host*; *a mayster* [g] or *Commander* to the peoples; *a Potentate* or [h] *Mighty one, the* [i] *king of kings and Lord of Lords*, & [k] *Prince of the kings of the earth, the* [l] *Lord of all*, unto whom is giuen [m] *all power in heauen and in earth, an* [n] *everlasting dominion*, & honor & kingdome, that all peoples nations & languages shal serue him. And he the true [o] Melchisedek king of Salem, shall reigne as [p] king in justice, & sit as [q] prince of peace, upon the throne of David, and upon his kingdome; to order it and to stablish it, with judgement and with justice, from henceforth euen for ever.

e Dan. 12,1.
f Ios. 5,14.
g מושל Isa. 55,4.
h Psal. 45,3.
i Rev. 19,16
k ὁ ἄρχων. Rev. 1,5.
l Act. 10,36.
m Mat. 28, 18.
n Dan. 7,14
o heb. 7,1,2
p Isa. 32,1.
q Isa 9,6,7.

20. This *kingdome* of Christ, is no earthly Monarchie, nor [r] of this world; but spirituall and [s] heauenly: and therefore is more mighty then the kingdoms of the earth, able [t] to beat down, break in peeces, and grinde to ponder all aduerse power and domination; whither of this world, or [v] the spirituall wickednesses which are in the high places.

r Ioh. 18,36.
s Mat. 3,2.
t Dan. 2,34, 35,44,45. Luke 20,18.
v Ephe. 6,12

21. Therefore also is the manner of administring this kingdom, not worldly nor

ly nor pompous; but as Christ the king
x Zach. 9,9. himselfe, came unto us x poore, and ri-
y Rev. 5,5. ding upon an asse; and he the y *Lion* of
z verse 6. the tribe of Iudah, the root of David,
a Zach. 4,6. was for to see to, like z *a killed Lamb*: so
menageth hee his kingdome still, a neyther by an army, nor a Power, but by his
b Luk. 17, 20,21. Spirit; that it cometh not b with observation, for men to say, *Loe here*, or *loe there*, but is within us; wielded by the spirituall scepter of his word (the gospel
c Mat. 4,23. c of the kingdome,) and by the almighty working of the spirit, & therefore con-
d Luke 8,10. teyneth in it d *mysteries* or secrets, that can not be understood, but by the gift of God.

22. Our Lord himself hath subdued, & dayly subdueth all his foes; the world
e Iohn 16,33 e he hath overcome; sinne he hath f con-
f Rom. 8,3. demned, and g put away; Death he hath
g Heb. 9, 26 h Tim. 1,10 h aboliſhed; and the Divil that had the
i Heb. 2,14. power thereof, he hath i destroyed: neyther shall these, or any of these, ever have dominion over him; but he shall reigne,
k 1 Cor. 15, 25. till he hath put k all his enemies under
l Rev. 20,14 his feete, and death and hell l be cast into the lake of fyre.

23. This

23. This his power and regiment, he communicateth with his Saincts, two manner of wayes; First by applying unto them for their benefit and ſalvation, all that himſelfe hath done and doeth; as the Lord ſayth by his Prophet, m *I will campe about mine houſe, againſt the army, againſt him that paſſeth by, & againſt him that returneth, and no oppreſſor ſhall come upon them any more.* And as for their ſakes Chriſt n ſanctified himſelfe, ſo for their o comfort he overcame the world; to take away p their ſinnes, did he appeare, when in himſelf there was no ſyn; for the q children of the people Iſraell ſtandeth this Michael the great prince, & r fighteth againſt the Dragon, and caſteth him out of heauen; where now is ſalvation, and the kingdome of our God, and the power of his Chriſt; the accuſer of the Saincts being caſt downe. Wherefore the Lord being *king*, ſ the earth may rejoyce, and the multitude of the yles be glad; becauſe he t preſerveth the ſoules of his Saincts, he will deliver them from the hand of the wicked; he will v judge the people of God in juſtice, & his poor with

m *Zach.9,8*

n *Iohn 17,19*

o *Iohn16,33*

p *1 Iohn 3,5*

q *Dan.12,1.*

r *Rev.12,7, 9,10.*

ſ *Pſal.97,1.*

t *verſe 10.*

v *Pſa.72, 2, 3.*

with equitie, that the mountaynes and
the hils shall bring peace to the people
x Psal. 72, 7. by justice, and in his x dayes the right-
ous shall flourish, & abundance of peace
shall be so long as the moone endureth.
y Zach. 9, 10 For the y charets being cut off from Ephraim and the horse from Ierusalem,
the bow of the battell shall be broken,
and he shall speake peace unto the nati-
z Psal. 101, 8 ons; but in the z mornings he will de-
stroy all the wicked of the land, a smi-
a Isa. 11, 4. ting the earth with the rod of his mouth
and slaying the wicked with the breath
b Psa. 110, 5. of his lips; wounding b kings and trea-
isa. 63, 6. ding down peoples in the day of his
c Psa. 10, 14 wrath. Therefore the poore shall c com-
mitte themselues unto him, and triumph
d verse 16. in his salvation saying; d *The Lord is king*
for ever and ever, the hethen are destroyed
e rev. 11, 15 *forth of his land;* e *the kingdoms of this world*
are our Lords, and his Christs, and he shall
reigne for evermore.

24. Secondly he communicateth
f Rev. 5, 10. with his Saincts this grace, to be f kings
and 20, 4. also with him, and to reigne on earth:
g Zach. 6, 13 that as himselfe g sitteth & ruleth upon
his throne, and is a *Priest* upon his
throne,

throne, and the counsell of peace is betweene them both: so they whom he hath made [h] *kings* and *priests* unto God his Father, being [i] a kingly priesthood, euen a [k] *kingdome of Priests*, and an holy nation; having part [l] in the first resurrection, the second death may haue no power over them; but being the Priests of God and of Christ, and reigning with him the terme of yeres limited; at last, when they haue ouercome, may sit with Christ in his throne; euen as he ouercame, and sitteth with his Father in his throne.

h *Reu.* 1,6.
i 1 *Pet.* 2,9.
k *Exod.* 19,6
l *Reu.* 20,6.
m *chap.* 3,21

21. This spirituall kingdome, whereby the Saincts reigne on earth, is first ouer their owne sinnes and corruptions; for they are carefull to be upright with God, and to [n] keepe themselues from their wickednes, and the Lord [o] subdueth their iniquities, that sinne shall [p] not haue dominion over them because they are [q] freede from it, and made seruants unto God, having their fruit in holynes, and the ende everlasting life. And this victorie whereby they ouercome themselues, is greater then all earthly con-

n *Psa.* 18, 23
o *Mic.* 7, 19
p *Rom.* 6, 14
q *verse* 22.

quests, according to the true proverb;
r Pro.16,32 r *He that is slow to anger, is better then the Mighty man; and he that ruleth his owne spirit, (is better) then he that winneth a cytie.* Secondly it is over the world, which also they set themselues against, as knowing that it ſ lieth in wickednes; the
ſ 1Ioh.5,19
t 1Cor.1,20 & 2,6. wisedome thereof is t foolishnes, and
v Eccl.1, and 2, &c. cometh to naught; the pleasures of it are v vanitie, and vexation of spirit; the sorrowes of it work x death, and the amitie
x 2Cor.7,10 thereof is y the enmitie of God: therefore
y Iam.4,4. flee they the z corruption that is in the
z 2Pet.1,4. world through lust, walking before God
a 1Chron.29 15. as a strangers and pilgroms on earth, not
b 1Ioh.2,15 loving b the world, nor the thinges that are in the world, which haue neyther
c Eccle.5,9. c satisfying nor fruit in them, but being
d Gal.6,14 d crucified unto it, and it unto them,
e Iam.1,27 they keepe themselues e unspotted of it,
f Gal.5,1. and free from the f bondage and servi-
1 cor.7,23. tude of the same; they use it, as though
31. they used it not, they beare with patience all the reproches and injuries that it offreth; yea though they be made the
g 1Cor.4,9, 13. g gazing stock and as the filth of the
h Rom.8,37 same, yet are they h more then conque-

rours

routs through him that loued them, and do fulfill that which is written, i *All that is borne of God ouercometh the world; and this is the victorie that ouercometh the world, euen our faith.* Thirdly the conquest of the Saincts, is ouer Satan himselfe, the prince of this world, and worker of all mischief. Him also they k resist stedfast in the faith, and doe l ouercome him by the blood of the Lamb, and by the word of their testimonie, and loue not their liues unto the death: so that wicked one m fleeth from them, and n toucheth them not, for they keepe themselues, because they are begotten of God, who will o treade that aduersary under their feete shortly, and with him shall be destroyed p the last enemy, Death. And as now, the Saincts doe reigne with Christ on earth, by faith and patience: so then, having q judged the world, and euen the Angels; they shall reigne r with him in glory, in heauen for euermore.

i 1 Iohn 5, 4.

k 1 Pet. 5, 9. l Reu. 12, 11

m Iam. 4, 7. n 1 Ioh. 5, 18

o Rom. 16, 20.

p 1 Cor. 15, 26.

q 1 Cor. 6, 2, 3.

r Rom. 8, 17 2 tim. 2, 12. 1 Thes. 4, 17.

26. To teach us this Communion with Christ, we haue in the scripture many doctrines and similitudes; as that he

f Isa 41, 15 wil make his church a ſtoller and a new threshing inſtrument having teeth, for to thresh the mountaynes, and bring them to powder, and make the hils as chaff:

t Psa. 68, 35 that he t giveth ſtrength and power to his people, making v their horne yron, and

v Mic. 4, 13.

x Zach. 10, 5 their hoofs braſſe, and themſelues x as his bewtifull horſe in the battel; that

y verse 5. they ſhall be as y the mighty men, which treade downe their enemies in the myre

z Zach. 9, 15 of the ſtreets in the battell: for z the Lord of hoſts ſhall defend them, and they ſhall devowre and ſubdue their foes. That

a Psa. 45, 16 Chriſt ſhall a make his children *Princes* throughout all the earth: and as himſelfe

b Rev. 19, 12 hath b many Crowns upon his head, ſo will he communicate them with his

c Zach. 6, 11 14. Saincts, as the crownes of his figure Ieſus ſonne of Iehozadak the high Prieſt were to Helem, Tobijah and other for a memoriall in the temple of the Lord. That c Chriſt is the head corner ſtone, upon which whoſoever ſhall

d Luke 20, 17, 18. ſhall be broken, and on whomſoever it fall, it ſhall grinde them to powder: ſo Ieruſalem (his church) ſhall be made

e Zach. 12, 3 heavie ſtone for all people; all that lift

up

up shall be torne, though all the people of the earth be gathered together against it. That as Christ shall [f] crush the nations with a scepter of yron, and breake them in peeces like a potters vessell: so [g] he that overcometh and keepeth his works unto the ende; to him will he giue power over nations, and he shall rule them with a rod of yron, that as potters vessels they shall be broken; euen as he receiued of his Father, [h] so will he giue to that man the *morning starre*.

f Psal. 2, 9.

g Rev. 2, 26, 27.

h vers. 28.

27. To illustrate this Communion betweene our Saviour and us, we haue the similitude of an humane body, the members whereof by their due joynts & synewes are joyned to the head, receiue from it life and motion, & government in all the actions and affayrs: so Christ [i] is the head of the body of his church, and communicateth with all the Saincts his members, [k] life and grace, and all good things for their conservation. Also of a vine or Oliue tree; whose branches are made partakers of the juice sappe and [l] fatnes that is in the roote and stock: so we abiding in [m] Christ the true vine, do

i Col. 1, 18. 1 cor. 12, 12, &c

k Gal. 2, 20. rom. 8, 32.

l Rom. 11, 17

m Iohn 15, 1, 2, 4, 5.

by the juice and moysture of his grace, liue, and beare fruits to the prayse of God. Agayn as the husband and wife, n Mark 10,8 are not two, n but one flesh; and the first o Gen. 2,22. woman o builded of the rib of man, was flesh of his flesh and bone of his bone, & so did loue and liue together, partaking ech with others welfare: in like manner are we joyned to the Lord, and made p 1 Cor. 6,17 p one spirit: he that q made us is our husq Isa. 54,5. hos. 2,20. band, and we are maried to him in faith; r Ephe. 5,29 30. whereupon he r nourisheth & cherisheth us; for we are members of his body, of his flesh and of his bones; and this is a s verse 32. s great Secret, as the Apostle sayth, which they that would behold, had need t Rev. 21,9, 10. t be caried in Spirit (as was Iohn) to a great and an high Mountain; there to be shewed this *Spouse* adorned with the glory of God, and all precious ornaments of his Spirit. And so greatly doth the King v Ps. 45,11. v delight in her bewty, that the words which were spoken to the first woman x Gen. 3,16. Evah, how x *her desire should be unto her husband*; are now on the other hand, (as touching the affection of loue) applied by the spowse unto him whom her soule

ſoule loveth, y *I am my Welbeloveds, and his deſire is towards me.* y Song. 7, 10

28. From all that which is before ſpoken, of the Communion that God hath called us unto with his Son, it followeth, that whatſoever juſtice and holynes was in Chriſt manifeſted in the fleſh, eyther by nature or by action; the ſame is made z ours by grace and imputation: as on the contrary, whatſoever ſinne & unrighteouſnes is in us by nature or action, the ſame is made a his by imputation, & by him is healed and taken away; that it cannot be we now b ſhould periſh, if wee hold faſt our fayth & confidence of rejoycing unto the end. Whatſoever troubles, ſorrowes or tentations, ſinne onely excepted, doe befall us in this life; the like haue befallen c unto him, were by him overcome, and ſhall from d us, as already they are f[r]om him, be done away. Finally, whatſoever e freedom and liberty Chriſt, as man, in ordinarie eſtate, had on earth cõverſing among men: the like hath he giuen, dayly giveth and confirmeth unto Chriſtians; whither we reſpect the ſpiritual law of God, or the politick

z *Rom.* 4, 24. 25, & 5, 19

a 2 *Cor.* 5, 21 *Pſal.* 46, 12.

b *Rom.* 8, 1, 38, 39.

c *Heb.* 4, 15,

d *Rev.* 21, 4

e *Iohn* 8, 36. *rom.* 8, 2. *gal.* 3, 13. & 5, 1. *leu.* 26, 13. 1 *cor.* 7, 23, *mat.* 17, 25, 27. 1 *cor.* 6, 12. & 10, 25 26.

f Gal. 2, 20. lawes of men, and civill ſtates. For he
g Song. 6, 2. is, that f liveth in us; himſelfe g is ours,
h Rom. 6, 5, 6, 8. and we are his, h graffed into his death
and reſurrection to eternall life: he hath
i Iſa 46, 13. giuen i his glorie unto Iſraell; euen the
k Ioh. 17, 22 23. k glorie that the Father gaue him, hath he
giuen us, that we may be one; as the Fa-
ther and he are one, he in us, and God in
l verſe 24. him; and where he is, l there ſhall we al-
ſo be to behold his glorie; though for
m 2 Cor. 5, 7 the preſent we walke m by fayth, and not
n 1 Ioh. 3, 2. by ſight; and it doeth n not yet appeare
what we ſhall be. The conſideration of
o Zach. 9, 17 which riches of his grace, may cauſe us to
ſay with the Prophet, o *How great is his*
goodnes, and how great is his bewtie? And
we may conclude with the laſt word of
p Deu. 33, 29 Moſes the man of God, p *Bleſſed art thou*
O Iſrael: who is like unto thee, O people ſa-
ved by the Lord, the ſhield of thine help, and
which is the ſword of thy glorie? therefor
thyne enimies ſhall be in ſubjection to thee,
and thou ſhalt tread upon their high places.

CHAP.

CHAPTER XIII.

Of our communion with the holy Ghost.

ALTHOUGH the fellowship that we haue with the holy Ghost, (who is a one with the Father and the sonne,) may much be discerned, by that which is before spoken of God and of Christ: yet because the scripture speaketh many things of the work of Gods spirit in us, and particularly of the b *Communion of the Holy Ghost with us*; it will be for the good & comfort of the Saincts, to consider the graces & benefits that do come into them by this communion also in particular.

a 1 Iohn 5, 7

b 2 Cor. 13, 13.

2. And this the rather, for that the Spirit is the Comforter, (that c other Comforter or Advocate,) which the Father at Christs request doeth giue unto us, for to abide with us for ever, & cheare us in the absence of our Lord Iesus from us, who is gone unto his Father & ours) that we should not be left, as d orphans on earth, destitute of help and comfort amids our many trials and tribulations.

c Iob. 14, 16 παρακλητον.

d Iob. 14, 18

3. Very great is the grace, and admirable the ſtrength & conſolation, which this Comforter giveth to the Saincts; as the example of the Apoſtles themſelues doeth confirme; who all the while that Chriſt was with them in this world, though he ceaſed not to teach & inform them, to comfort and embolden them, to reproue and blame them, as there was occaſion: yet were they [e] weake & faint in fayth, fearfull of their enimies, forgetfull of Chriſts promiſes, without vnderſtanding of his myſteries, and ouercarried many wayes with their owne infirmities. But when he had ſent down vpon them [f] the promiſe of his Father, and endued them with power from on high, [g] baptiſing them with the holy Ghoſt: then began they to ſpeake with [h] other tongues, as the Spirit gaue them vtterance, the wonderfull works of God; ſhewed great [i] boldnes in preaching the word, and with great power witneſſed the reſurrection of the Lord Ieſus, and [k] manie ſignes & wonders were ſhewed by their hands, and they ceaſed not to teach and preach Ieſus Chriſt amongſt many

[e] *Mat. 16,8 23. & 17,20 & 20,22,24 25. and 26, 31,40,56. mar. 16,14.*

[f] *Luke 24, 49.*

[g] *Act. 1,5.*

[h] *Act. 2,4,11*

[i] *Act. 4,8,13 19,31,33.*

[k] *Act. 5,12, 25,41,42. and throughout the whole book.*

many troubles; rejoycing that they were counted worthy to ſuffer rebuke for his name.

4. Neyther unto them alone was the holy ghoſt giuen, (though the abundance of his graces was powred moſt plentifully upon them;) but all that in thoſe dayes, or before, or ſince, doe beleeue in the Lord Ieſus Chriſt, are ſealed alſo with the ſame ſpirit of promiſe, and furniſhed in ſome meaſure with the gifts of the ſame. Which grace the Lord himſelf proclaymed in that [l] laſt & great day of the Feaſt of Tabernacles, ſaying, [m] *Hee that beleeveth in me, as ſayth the ſcripture, out of his belly ſhall flow rivers of water of life*; ſpeaking this [n] of the Spirit, which they that beleeved in him ſhould receiue; for if [o] any man haue not the Spirit of Chriſt, the ſame is not his.

l *Iohn.7,37.*
m *verſe 38.*
n *verſe 39.*
o *Rom.8,9.*

5. As there is but [p] one God & Father of all, and one Lord Ieſus Chriſt; ſo is there but one and [q] the ſame Spirit: although, for [r] the diverſities of gifts, which that Spirit diſtributeth among the Saincts, the ſcripture ſometime ſpeaketh as of [s] ſeuen ſpirits, which are before the throne

p *Eph.4,6,5*
q *1 Cor. 12, 4,5,6.*
r *ver.8–11.*
s *Rev.1,4.*

throne of God; (seuen being a full and perfect number, and signifying [c] *Many*:) and these seuen Spirits be the [v] seuen hornes and seuen eyes, (that is, the manifold and absolute power and prouidence) of the Lamb Christ Iesus; of who it was propheſied, that [x] *the Spirit of the Lord ſhould reſt upon him; the ſpirit of wiſdome, and underſtanding; the Spirit of counſel, & of ſtrength; the ſpirit of knowledg, and of the feare of the Lord*: of whom alſo it was witneſſed, [y] *God giveth him not the ſpirit by meaſure.*

6. The Spirit, as he was at firſt [z] creator of the world, with the Father and the Sonne; and [a] garniſhed the heauens: ſo is he ſtill the [b] finger of God, that worketh effectually all his actions, [c] creating the creatures, and renewing the face of the earth. And generally as God ſpeaketh unto men outwardly, by the miniſtery of his word: ſo ſendeth he alſo inwardly, motions of his Spirit; againſt which many ſtruggle, to their juſt iudgement. In the old world [d] Gods ſpirit ſtroue in man, as his word was [e] preached by Noah; but they [f] ſayd unto God,

Depart

[1] 1 Sam. 2,5. iere. 25,9. pro. 26,25,16.
[v] Rev. 5,6.
[x] Iſa. 11,2.
[y] Ioh. 3,34.
[z] Gen. 1,2. pſal. 33.6.
[a] Iob 26,13.
[b] Luk. 11,20 with mat. 12 28.
[c] Pſa. 104,30
[d] Gen. 6,3.
[e] 2 Pet. 2,5.
[f] Iob 22,15, 17.

Depart from us; wherefore they were
g wrinckled before the time, and the
flood was powred out upon their foun-
dation. When Israel came out of Ægypt,
the Lord sent before them h Moses Aa-
ron and Miriam; to guyd them outward-
ly by kingdome priesthood and prophe-
sie; he gaue them also i his good Spirit
to instruct them, & Iesus Christ his Son,
the k Angel of his face, or presence, saved
them: yet they both l envied Moses, and
Aaron the holy one of the Lord; and of-
ten m provoked, grieved, and tempted
God himselfe, and limited the Holy one
of Israel; they n rebelled and n vexed his
holy Spirit, (the Spirit of the Lord
o which had giuen them rest;) there-
fore was he turned to be their ene-
my, and fought against them. In these
last dayes of the Gospell, we are also
taught, how some that haue tasted of the
heauenly gift, and p were made partakers
of the Holy Ghost; yet fall so away that
they cannot be renewed unto repen-
tance. So that euen wicked men and re-
probates, do often receiue q the gifts of
the Spirit, whereby they do many great
works

g Iob 22,16

h Mic. 6,4.

i Neh. 9,20.

k Isa. 63,9. Exod. 23, 20, 21.

l Psa. 106,16

m Psal. 78, 40,41.

n Isa. 63 10.

o verse 14.

p Hebr. 6,4, 5,6.

q Num. 24,2 Matth. 7,22, 23.

works, yet are not benifited hereby unto ſalvation: for they haue not the grace of God to ſanctifie thoſe gifts, and ſeale them up unto the day of redemption;

r 1 Sam. 16, 14. pſal. 51, 11. therefore God r taketh his holy Spirit from them, and ſometyme ſendeth his evill ſpirit in ſted thereof, to vex them, as

f 1 Sam. 18, 10. he did unto f Saul; and this worthyly, ſeeing there are of theſe wretches, that

t Heb. 10, 29 do euen t deſpite the Spirit of grace.

7. But the Saincts elect of God, haue an other manner communion with the Holy Ghoſt, for their help comfort and ſanctification in this life, and aſſurance of life eternall. For, becauſe they are

v Gal. 4, 6. ſonnes, v God ſendeth the Spirit of his ſonne into their harts, which crieth Abba Father;

x verſe 7. ſo they are x no more ſervants but ſonnes, & heyrs alſo of God through Chriſt, who hath obteyned of his Fa-

y Ioh. 14, 16 27. ther y this Comforter to abide with them for ever, euen the Spirit of trueth whom the world cannot receiue, becauſe it ſeeth him not, neyther knoweth him; but they know him, for he dwelleth with them,

z 1 Cor. 6, 19 and ſhall be in them; their z bodies are the Temples of the Holy Ghoſt.

8. The

8. The communion which the Saincts haue with the Spirit, is in many particulars; and that from the beginning of their dayes, vnto the ende. For Ieremiah [a] was sanctified and Iohn Baptist [b] filled with the Holy Ghost, euen from their mothers wombs. And we all that are borne of God, haue our regeneration and new birth [c] of the Spirit: and according to his mercy are saued, [d] by the washing of the new birth, & the renewing of the Holy Ghost.

a *Ier.* 1,5.
b *Luke* 1,15.
c *Iob.* 3,5.
d *Tit.* 3,5.

9. The word of God, which is the immortall seede whereby we are begotten, hath alwayes beene vttered, explayned, and vnderstood, by meanes of this Spirit. Dauid testifieth of himselfe, that [e] *the Spirit of the Lord* spake in him, and his word was in his tongue: our [f] Sauiour Christ and his Apostles doe witnesse also the same concerning him; so the things that he spake, we must receiue as the sayings [g] *of the Holy Ghost*. The like is to be minded for [h] Isaias, [i] Michaias, and all other Prophets, by whose hands the Lord [k] protested among his people *by his Spirit*; for Prophesie (as the

e *2 Sam.* 23,2
f *Mat.* 22,43
act. 1,16.
g *Heb.* 3,7.
with psa. 95.
7.
h *Act.* 28,25
i *Mich.* 3,8.
k *Neh.* 9,30.
Zach. 7,12.

Apostle

l 2 Pet. 1, 21. Apostle (I sayth) came not in old time by the will of man; but holy men of God spake, as they were moved *by the Holy Ghost*; the Lord Iehovah *and* m *his Spirit* sent them. Yea Christ himselfe had the n *Spirit of God* put on him, that he might shewe judgement to the Gentils; and was anoynted with o the *Spirit*, that he might preach the Gospell to the poore; and unto the Apostles whom he had chosen, gaue he commandements *through* p *the Holy Ghost*, who also having received q *the Spirit which is of God*, spake the things that were giuen them of him, not in the words, which mans wisdome taught, but which r *the Holy Ghost* did teach them: so preached they the Gospel unto the Saincts, s *by the Holy Ghost sent downe from heauen*.

m Isa. 48, 16

n Mat. 12, 18 Luke 4, 18

o Luke 4, 18 act. 10, 38.

p Act. 1, 2.

q 1 cor. 2, 12

r verse 13.

s 1 Pet. 1, 12.

10. Vnto this Gospell of salvation first preached by the Lord, & after confirmed by them that heard him; God t bare witnes both with signes and wonders, and with divers miracles and gifts *of the Holy Ghost*. For to one (as the Apostle sayth) u was giuen by *the Spirit* the word of wisdome; to an other the word

d Heb. 2, 3, 4

t 1 Cor. 12, 8 9, 10. &c.

of

of knowledge, by the same spirit; to an other faith, by the same spirit; to an other, the gifts of healing, by the same spirit; to another the operations of great works; to an other Prophesie; to another discerning of spirits; to another diuersities of tongues; to an other, the interpretations of tongues: and all these things wrought euen *the self same Spirit*, distributing to euerie man seuerally as he would.

11. But these spirituall gifts, though they were powred out vpon many; yet are they not, neyther ever were giuen vnto all; as it is written, v *Are all doers of miracles? haue all the gifts of healing? do all speake with tongues? doe all interpret?* Againe, to all that haue them, they are not seales of the adoption of Sons; for if men haue x prophesie, and know all secrets and all knowledge; if they haue all fayth, so that they can remoue mountaynes, and haue not Loue, they are nothing. Yet is this y manifestation of the Spirit giuen to every man to profit withall: and as the Apostles were Gods witnesses concerning the things which they

v 1 Cor. 12, 29, 30.

x 1 Cor. 13, 2

y 1 Cor. 12, 13.

z Act. 5, 32. sayd, so z was *the Holy Ghost*, whom God gaue to them that obeyed him, the Spirit
a 1 Ioh. 5, 8. was one a of the three witnesses on earth as the Apostle Iohn sayth.

12. As the Mysterie of Christ was re-
b Ephes. 3, 5. vealed b to his holy Apostles & Prophets by the Spirit, and they preached the
c 1 Pet. 1, 12. Gospell vnto others, c by the Holy Ghost sent downe from heauen; and as
d Act. 20, 28 the ordinarie permanent officers of the Churches, are made Ouerseers d by the holy Ghost, to feed the Church of God:
e Gal. 3, 2. so by the hearing of Fayth preached, do men e receiue the Spirit; which God openly shewed, when while Peter yet was
f Act. 10, 44. speaking, f the Holy Ghost fell on all them which heard the word. And as by the work of the Spirit, the word is
g 1 Pet. 1, 22 h 2 Tim. 1, 14 received and beleeued; so is the same also g obeyed, kept and reteyned, h *through the holy Ghost that dwelleth in vs.* The Sacraments also haue by him their effects
i 1 Cor. 12, 13 in vs, as it is written, i *by one Spirit are we all baptised into one body whither Iewes or Greeks, whither bond or free, and haue bin all made to drink into one Spirit.*

13. And hauing thus our new birth,

calling

calling unto, and ſtabliſhing in the faith, by the work of the holy Ghoſt; we are further by him confirmed, comforted, emboldned, and aſſiſted, in all our ſpirituall battels againſt Satan, this world, and our owne corruptions. For we are ſtrengthned by Gods Spirit in the inner man; and being armed with the word of God which is the ſword of the Spirit, we ſtand faſt; & though the enemy come like a flood, yet k *the Spirit of the Lord ſhall chaſe him away*, as ſayth the Prophet. And in rebuking the world, he uſeth great boldnes, convincing l them of ſin, of righteouſnes, and of judgement: ſo that Gods ſervants are full of power m *by the Spirit of the Lord* and of judgement, and of ſtrength, to declare unto the people their tranſgreſſion, and their ſinne; an example whereof we may ſee in Saul; who being full of the Holy Ghoſt, ſet his eyes upon Elymas the ſorcerer, and ſayd, *O full of all ſubtilty, and all miſchiefe, child of the Divill; enemy of all righteouſnes; wilt thou not ceaſe to pervert the ſtraight wayes of the Lord? Now therefore behold the hand of the Lord is upon thee, and*

s Eph.3,16.
Eph.6,17.
k Iſa 59,19
l Ioh.16,8,9--11.
m Mic.3,8.
n Paul,act.13 9,10,11.

thou shalt be blind, and not see the Sun for a season. ; And this courage the Saincts haue euen before Princes and potentates of the earth; as may be seene in o Zechariah sonne of Iehojada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandement of the king. For the p Holy Ghost teacheth them in that houre what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the ayd of Gods Spirit, do boldly say, q *I will speake of thy testimonies (Lord) before kings, and will not be ashamed.*

o 2 Chron. 24 20,21.

p Luke 12, 11,12.

q Ps. 119,46

14. But in the Saincts themselues the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their soules & spirits in the loue & fauour of God. For whereas beforetime, some of them were fornicators, idolaters, theeues, couetous extortioners, or giuen to other like vices: r they are washed, they are sanctified, they are justified in the name of the Lord Iesus, and by the Spirit of God.

r 1 Cor. 6,9, 10,11.

And

And whereas while they were fleshly, f having not the Spirit, they walked after the t flesh, and savoured the things thereof, and could not please God, but were subject unto death: now hee that raysed up Christ from the Dead, doth also quicken their mortal bodies, v because that his Spirit dwelleth in them; and so is fulfilled that which in figure God sayd of old unto Israel; x *Ye shall know that I am the Lord, when I haue opened your graues, ô my people, and brought you up out of your sepulchres, and shall put my Spirit in you, and ye shall liue.* Who then living in the Spirit, do also y walk in the Spirit, and by it do z mortify the deeds of the body, not a fulfilling the lusts of the flesh; which they haue crucified, but bringing forth the fruits of the Spirit, which are b loue, joy, peace, long suffring, gentlenes, goodnes, faith, meeknes, temperance: for when the Spirit is powred upon them from above; then c the wildernes becometh a fruitfull field, as sayth the Prophet.

f Iud. viii. 19
t Rom. 8, 4, 5, 8, 13.
v verse 11.
x Ezech. 37, 13, 14.
y Gal. 5, 25.
z Rom. 8, 13
a Gal. 5, 16, 24.
b Gal. 5, 22.
c Isa. 32, 15.

14. And God which hath promised to powre water upon the thirstie, and

d Isa. 44,3. floods upon the drie ground, to d powr his Spirit upon the ſeede of his Church, and his bleſſing upon their buds; will e Luk. 11,13 not onely e giue the Holy Ghoſt to them that deſire him; but alſo continew his gifts and graces for the aſſurance of their harts; ſo that they ſhall not labour in vayn, nor bring forth in feare, becauſe f Isa. 65,23. f they are the ſeede of the bleſſed of the Lord, and their buds with them. The g Rom. 5,5. loue of God is g ſhed abroad in their h Ephe. 4,30 harts, by the Holy Ghoſt which is giuen unto them, and by him h are they ſealed unto the day of redemption; the ſame i Rom. 8,16 ſpirit i beareth witneſſe with their ſpirits that they are the ſonnes of God; & here- k 1 Iob. 4,13 by they k know, that they dwell in God, and he in them, becauſe he hath giuen them of his ſpirit, which is as a l *pawne*, 2 Cor. 1,22. or *earneſt* in their hearts, whereby they doe not onely behold the glorie of the m 2 Cor. 3,18 Lord with open face, but are m changed into the ſame image, from glorie to glorie, as by the Spirit of the Lord. And this ſpirit which they haue receiued, is not the ſpirit of bondage to feare againe, (n Ex. 19,16 & 34,30. at the n giving of the Law, and looking

upon

upon Moſes face,) but is the ſpirit [o] of adoption of children, whereby they crye Abba Father, euen the ſpirit of his ſonne Chriſt, [p] which God hath ſent into their hearts, becauſe they alſo are ſonnes, and the [q] bleſſing of Abraham is come upon them through Chriſt Ieſus. So Gods good ſpirit [r] leadeth them unto the land of righteouſnes, and this is a part of his covenant with thē, that [ſ] *his ſpirit which is upon them*, and his words which he hath put in their mouth, ſhall not depart out of the mouth of them or their ſeed, or the [r] ſeeds ſeed, for ever. Neyther wil hee hide his face any more from them, [t] *becauſe he hath powred out his ſpirit upon the houſe of Iſraell*, as he hath promiſed by his Prophet. From all which proceedeth unto the ſaincts unſpeakable peace comfort and joy, which they find and feele, both at the receiving of the word, (as the Apoſtle ſayth [v] *ye received the word in much affliction, with joy of the holy ghoſt*;) and in the obedience thereunto in the kingdome of God; which is [x] righteouſnes, and peace, and joy in the Holy Ghoſt.

o Rom. 8, 15
p Gal. 4, 6.
q Gal. 3, 14.
r Pſ. 143, 10.
ſ Iſa. 59, 21.
t Ezec. 39, 29
v 1 Theſ. 1, 6
x Rom. 14, 17.

16. Amongſt other benefits which the ſpirit affordeth, this is one ſpeciall, that it helpeth the ſaincts infirmities in prayer; who els know not what to pray
y Rom. 8, 26 27. as they ought, but y the ſpirit it ſelfe maketh requeſt for them, with ſighs which cannot be expreſſed; & the requeſt which he maketh is according to the will of God, who ſearcheth the harts, & knoweth what the meaning of the ſpirit is.

17. But that the Saincts be not deceaved, and led aſtray from the trueth, by any motion, ſuggeſtion, viſion, revelation, or other means whatſoever, as from the Spirit of the Lord; our Saviour hath giuen us a rule to diſcern the work of his Spirit, from the deluſion of Satan;
z Iohn 16, 13 14. which is this, that his Spirit z *ſpeaketh not of himſelfe, but whatſoever he heareth he ſpeaketh*: that he glorifieth Chriſt, for he
a verſe 15. receiveth of Chriſts, (and a all things that the Father hath are Chriſts,) and ſheweth it unto Chriſtians. Therefore
b verſe 13. is he the Spirit b of trueth, and leadeth into all trueth, becauſe he teacheth nothing but according to the word of God.
c Iob. 17, 17 which word is c trueth: and by that word

must

must all spirits be tried; by it may be discerned the Spirit of trueth from the spi- of error: and Iosua though he were [d] full of the spirit of wisedome; yet was charged of God to [e] attend unto the booke of the Law, (for his direction,) to observe and doe, according to all that was written therein.

d Deut. 34, 9

e Ios. 1, 7, 8

18. Finally, the spirit of God, hath generally in all things wrought much & mightily in and by the saincts. With this was [f] Bezaleel filled, in wisedome and in understanding, and in knowledge, and in all workmanship, to finde out curious works for the Lords Tabernacle; with this were the [g] seuenty Ancients furnished for the government of Israel, & prophesied. With the wisedome of this Spirit, was [h] Iosua full, after that Moses had put his hands upon him, and giuen him of his glory, when he ordeyned him to be his successor in the kingdome. And what should I speak of all the Iudges, as of Othoniel, of Gedeon, of Iephte & of Samson, upon whom the [i] spirit of the Lord came, [k] clothed them, strengthned them, and prospered upon them;

f Exod. 31, 3, 4.

g Num. 11, 25.

h Deu. 34, 9 num. 27, 18, 20.

i Iudg. 3, 10. & 11, 29. & 13, 25 & 14, 6, 19

k מלבש ind.

them; whereby they went boldly unto great battels, overcame their enimies, and rent the wilde beasts that roared upon them. The Prophets also and Apo-
Ezec.2,2.& 3,14,24.& 37,1. Act.8 29,39.& 10 19,20 & 13 2.4.& 16,6 7: & 20,22. & 21,4. stles, were [l] caried & guyded by the Spirit, in their wayes words, and works; taught whom for to goe to, and from whom to refreyn; and had great intelligence of things [m] for to come; and in every citie, the [n] holy Ghost witnessed, such thinges as Gods wisedome saw good to revele. So that the help which the spirit ministreth to the Saincts, is infinite and incomprehensible; and they may saye to the Lord with the Prophet,
l Psal. 143,10
m Act. 11,28
n ch. 20,23.
o Ps. 139,7 *o whither shall I goe from thy Spirit*; for loe, the wisedome of God p powreth out her
p Prov. 1,23 spirit unto them, and maketh them un-
q 1 Joh. 2,20 derstand her words: this q Oyntment they haue from him that is holy, and do know all things: through the power of
r Rom. 15,13 the Holy Ghost they r abound in hope; by the comfort of the Holy Ghost they,
s Act. 9,31. and the s Churches of them are multiplied; and by him the t offring up of the
t Rom. 15,16 Gentils (by the ministery of the Gospel) is sanctified: and whatsoever good thing

is

is done among Gods people, is not by an Army nor ſtrength, but v by the ſpirit of the Lord of hoſts, without which x no man can ſay, that Ieſus is the Lord.

v Zach. 4, 6.

x 1 Cor. 12, 3.

19. Thus are the ſaincts of God, advanced to honour and dignitie, aboue all peoples on the earth; being themſelues the y Temple of God, and having his ſpirit dwelling in them: injoying a moſt holy and happy communion, z with the Father, and with his ſonne Ieſus Chriſt, and with a the Holy Ghoſt; the grace & peace and comfort whereof, paſſeth all underſtanding, & can no way be ſufficiently expreſſed, by the tongue or pen of man. And this holy communion with his people God ſhewed of old by his prophet, in theſe gracious words, b *I am with you ſayth the Lord of hoſts with the* c *Word, by whom I covenanted with you when you came out of Ægypt; and my Spirit remayning among you: Fear you not.*

y 1 Cor. 3, 16.

z 1 Ioh. 1, 3.

a 2 Cor. 13, 17.

b Hag. 2, 5, 6.

c Chriſt, Ioh. 1, 1.

All thy workes praiſe thee, O Lord; and thy Saincts bleſſe thee. Pſal. 145, 10.

CHAP.

Chapter XIIII.

How the foresayd communion and peace betweene God and his Saincts, is sometimes interrupted by their sinnes: what unrest and trouble, they then feele in themselues; and how their ancient peace is renewed.

Because there is [a] no man just in the earth, that doeth good and sinneth not; and whiles men dwell in these houses of clay, they be compassed about with their owne infirmities, tempted of their owne concupiscences, and beset with Divils, that alwayes lie in wayt to entrap & devour: it falleth out, that the saincts of God are not onely assaulted, but oftentimes foyled by their enemies, and do fall into snares, and loathsome tresspasses, whereby God is dishonoured, the Divil delighted, & their owne harts wounded and distressed,

a Ecc. 7, 22. 2chron. 6, 36

2. For our knowledge in this life is but [b] in part; so that through error and ignorance we oft do amisse; neyther can any man [c] understand or discerne those errors. Our affections and lusts are not fully

b 1 Cor. 13, 9 12.

c Psa. 19, 12

fully subdued, but do yet [d] warre in our members; the flesh [e] lusteth against the spirit, and these [f] lusts fight against the soule, and are as a [g] law in our members, rebelling against the law of our minde, and captivating us to the law of sinne which is in our members. Our strength is infirme; & though we would do good, yet [h] finde we no means to performe it. Our enemy satan, is both subtile and strong, and seeketh dayly to circumvent us, and often prevaileth through our weaknes and unheedines, that in [i] many things we sinne all, & no man can say, [k] *I have purified my hart, I am cleane from my sinne.*

3. Somtime the pleasures of the flesh do bewitch and drawe us into greevous offences; [l] drunkennes, [m] adultery, fornication, murder, and idolatrie it selfe; somtime the blessings of God upon us, do make us prowd, our [n] harts are lifted up, we commit [o] vainglorious actions, forgetting [p] our selues, and [q] God that begate us, euen forsaking the Rock of our salvation; somtime our affections are so stirred, that we fall into intemperance

d *Iam.* 4, 1.
e Gal. 5, 17.
f 1 Pet. 2, 11.
g *Rom.* 7, 23.
h *verse* 18.
i *Iam.* 3, 2.
k *Prov.* 20, 9.
l Gen. 9. 21.
m 2 *Sam.* 11 4. 1 *king.* 11, 1. 4.
n 2 *Chro.* 32 25.
o 1 *Chro.* 28 1, 2, *&c.*
p Luk. 15, 13 17.
q *Deu.* 32, 18 15.

rance r both in word & work, not onely againſt men, but euen f God himſelfe; ſometime feares, doubts, dangers, threatnings, & afflictions, do t daunt and diſcourage us, making the hart to faint, the tongue to deny v & forſwear the trueth, the hands x to work impietie, our faith to quaile, that we forſake Chriſt and y flee away. Yea Gods children haue in error and blinde zele, perſecuted the trueth and profeſſors thereof, euen killed Chriſt himſelfe, and crucified the Lord of Glory; as the example of z Saul and ſondrie other elect Iſraelites doth manifeſt. Theſe and many like greeuous ſinnes do the Saincts ſometimes fall into through their infirmities, (God withdrawing his hand, and leaving them to themſelues,) beſides their ignorances and defaults which multiplie dayly: ſo as they ſurmount in number a the hayres of their heads. And many times ſuch men lye ſleeping in their ſins b long, forgetting themſelues in their voluptuous delights; till God awaketh them of his grace, leaſt they ſhould ſleepe the death, and periſh for ever.

r 2 Sam. 25, 23, 21, 22, 32, 32, 33, 34 2 chro. 16, 10 pſal. 106, 32, 33. act. 7, 9 gen. 49. 7. f Iona. 4, 1, 4 9, &c.
t Exo 14, 10. iſa. 7, 2. mat. 14, 30, 31.
v Mat. 26, 70 72, 74.
x Ex. 32, 2, 4 22, 23, &c.
y Matth. 26, 56.
z Act. 9, 1. &c. & act. 2, 22, 23, 29 36, 38, 39.
a Pſa. 40, 12
b As the former examples of the Patriarchs ſhew.

4. He

4. He awakeneth us ſometime by the ſound of [c] his word, knocking at the doore of our hearts; and by his [d] ſpirit wherewith he [e] ſtriveth in us: ſometime by [f] corrections & puniſhments for our miſdeeds inflicted upon our bodies; ſometime by [g] ſtriking our conſciences with dread, diſmay and terrour for our ſinnes, and withdrawing the cheerefull light of his countenance from us, ſo as we feele not the joy of his ſpirit, neyther have peace in our ſelues; but the comfortable communion between his Majeſtie & us, ſeemeth quite to be diſanulled and broken.

[c] 2 Sam. 12, 1--7--13. act. 2, 37.
[d] Neh. 9, 30.
[e] Gen. 6, 3.
[f] Iob 33, 16, 17, 19. &c. Iuna 1, 17. and 2, 1, 2. &c.
[g] 2 Sam. 24, 10. pſa. 38, 3. 8, 10.

5. For he withdraweth his face and favour from us, [h] kindleth his anger againſt us, and counteth us as his enemies, the horror of his wrath is as fire ſent frō aboue into our bones; the curſe [i] written in the law, is powred upon us, and is as the arrowes of the Almightie, the venim whereof drinketh up our ſpirit. He [k] ſetteth our iniquities before himſelfe, and our ſecret ſinnes in the light of his countenance; he ſetteth them alſo in our own ſight, and our ſinne is [l] before us continually;

[h] Iob 19, 11
[i] Dan. 9, 11.
[k] Pſal. 90, 8
[l] Pſal. 51, 3.

m Lam. 1,14 nually; with his hand m he bindeth the yoke of our transgressions, & with them being wrapped and layd upon our neck, n Iob. 13,26 he maketh our strength to fayle; n bitter things doeth he write against us, and make us to inherit the iniquities of our o Psal. 38,3, 5,7. youth; so as there is o nothing sound in our flesh because of his anger; neither is there rest in our bones because of our sinne: our woumds stinke and are corrupt, our reynes are full of burning, our p Psa. 22,14. heart is p as waxe, it melteth in the midst of our bowels; our bones are parched q Psa. 102,5. q like an hearth, and our r moysture is r Psal. 32,4 turned to a summers drowth, so heavy is his hand upon us night and day. Then s Isa. 59,11, 12. crie we out for grief of heart, we s rore like beares, and mourne like doues; looking for judgment, but there is none; for salvation, but it is farre from us; because our trespasses are many both before him and our selues, for which his terrors do t Iob. 7,18. fight against us, he visiteth us t every morning, and tryeth us everie moment; setteth us as a marke against him, so that we are a burden to our selues. Also when we crie & shout, v he shutteth out

our

our prayer, and is euen x angrie against it; because our y iniquities haue separated betweene us and him, & our sinnes haue hid his face from us, that he will not heare; so lothsome are our trespasses unto him, so venemous to our selues is the biting of those fierie serpents.

x Psa. 80, 4.
y Isa. 59, 2.

6. Then are we left comfortlesse & desolate, cast down in our selues, our soule powred out upon us, z & our salvation passed away as a clowd; we are kept out of the paradise of God with the terror of his law and judgements, as with the a blade of the Cherubims brandishing sword; we are layd b in the lowest pit, in darknes, in the deepe; where Gods indignation lieth upon us, and we are vexed with all his waues. we are a reproch to wicked men, who because of our misdeeds do c blaspheme: we are a scorne to the Divils, who insult at our sinnes, cease not to accuse us before d God day and night, and hope to haue us in the end a preay to their teeth. Our e lovers & our friends stand a side from our plague, and our kinsmen stand far off. They that should guide and direct

z Iob 30, 15, 16.
a Gen. 3, 24.
b Psal. 88, 6 7.
c 2 Sam. 12, 14.
d Reu. 12, 10
e Psa. 38, 11.

us to Christ, instead of good counsel do
f Song.3,3. often f smite and wound us, persecuting
& 5,7. them whom God hath smitten, & add-
g Psa.69,26. ding to their sorrowes whom he hath
wounded. The worm of our own con-
science continually biteth us, so as when
h Iob.9,27, 28. we would h forget our complaint, and
comfort our selues, then are we afrayd
of all our sorrowes, knowing that God
i Iob 10,6. will not judge us innocent, who i inquir-
reth of our iniquitie & searcheth out our
k ch.13,24. sinne, yet k hideth his face, and reputeth
l Lam.3,17, 18. us for his enemies. Thus our soule l is
farre off from peace, we haue forgotten
prosperity, saying, Our strength and our
hope is perished from the Lord; and
m Iob 3,20. m wherefore is the light giuen to them
that are in miserie, and life unto them
that haue heavy harts? for our harp is tur-
n ch.30,31. ned to mourning, n & our organs into
the voice of them that weepe.

o Iob 19,28. 7. But the o roote of the word which
p 1 Ioh 3,9. is found in us, and the p seede of God
which remayneth in us; stirreth up the
spark of faith, and suffreth it not to dye
in these distresses. It bringeth to minde
Gods ancient mercies, his faith confir-
med

med,& loue ſealed towards us in Chriſt; it telleth us, where ſinne aboundeth, q grace doth abound much more. Then remembring our ſong in the night, communing with our owne hart, & our ſpirit ſerching diligently, we ſay, r *Will the Lord abſent himſelfe for ever? and will he ſhew no more favour? Is his mercy cleane gone for ever? doth his promiſe fayl for evermore? hath God forgotten to be mercifull? hath he ſhut up his tender mercies in diſpleaſure?* we haue ſinned, ſ what ſhall we do unto thee, ô thou preſerver of men? If thou ſtreightly t markeſt iniquities, Lord who ſhall ſtand? ſurely then the v mountain would fall and come to nought, & the rock would be removed from his place; neyther ſhall any x that liveth be juſtified in thy ſight. y But mercy is with thee, that thou mayſt be feared. And now Lord thou art our y Father, we are the clay, and thou art the potter, we all are the work of thine hands; be not angry ô Lord aboue meaſure, neyther remember iniquitie for ever; purge thou us with hyſſope and we ſhall be cleane, z waſh us and we ſhall be whiter then

q Rom. 5, 20

r Pſa. 77, 6, 7, 8.

ſ Iob. 7, 20.

t Pſal. 130, 3, 4.

v Iob 14, 18

x Pſa. 143, 2.

y Iſa. 64, 8, 9.

z Pſ. 51, 7, 8

snow; make us to heare joy and gladnes, that the bones which thou hast broken
a *Psa.* 80,3, 7,19. may rejoyce, a turne us againe ô God of hosts, and cause thy face to shine that we may be saved.

8. When thus we shall submit our selues under the mighty hand of God, & drawing waters from the well of our
b 1 *Sam.* 7, 6. *Iam.* 2,19 harts, b shall powre them out before the Lord: when we shall confesse our iniquities, and in faith ask mercy at his hands, hungring and thirsting after his righte-
c *Psal.* 42,1. ousnes, and c braying for it as the hinde for the rivers of waters: the Lord will
d *Deu.* 32,36 d repent towards his servants, when he seeth that their power is gone; he will
e *Isa.* 44,3. e powre water upon the thirstie, & floods upon the drie ground, and will say unto
f *Isa* 41,10. us, f Feare not for I am with you; be not afrayd, for I am your God, I will strengthen you and help you and susteyn you with the right hand of my justice,
g *Isa.* 1,18. though g your sinnes were as crimsin, they shall be made white as snow, though they were redde like scarlet, they shall be as wool: for a litle while I have forsaken you, h but with great com-

passion

passion will I gather you; for a moment in anger I hidde my face from you for a litle seaſon, but with everlaſting mercy haue I had cõpaſſion on you, ſayth the Lord your redeemer. Then ſhall wee ſee in the black cloude of our tribulations, the [i] bow of the Lord, euen himſelfe will appear with the [k] raynbow about his throne, the token of his covenant of grace, which he remembreth; & as he ſware, that the waters of Noah ſhould no more goe over the earth, [l] ſo ſweareth he not to be angrie with us, nor rebuke us; though the mountaines remoue, and the hils fall downe, yet his mercie ſhall not departe from us, nor the covenant of his peace fall away.

h Iſa. 54, 7, 8.

i Gen. 9, 13, 14.

k Eze. 1, 28 Reu. 4, 3.

l Iſa 54, 9, 10

9. Thus God which [m] had wounded us, bindeth us up; after two dayes {troubles} he reviveth us, in the third day he rayſeth us up, and we liue in his ſight; he [n] healeth our broken hearts, & bindeth up our ſores. For Chriſt our mediatour, that Angel of the Covenant, hath asked for us mercy of God his Father, who was ſo long diſpleaſed with us, and

m Hoſ. 6, 1, 2.

n Pſa. 147, 3

the

o Zach. 1, 12 13 o the Lord hath answered him with good and comfortable words; this man is unto us, as p an hiding place frō the wind, and as a secret from the tempest, as rivers of waters in a drie place, and as the shadowe of a great rock in a wearie land. And though our barke hath been tossed in the sea of afflictions, where Christ himselfe seemed q to us a spright, and made us afrayd; yet now his gracious voyce doeth comfort us, & his presence ceaseth all wind and tempest. It is he, euen he that r putteth away our iniquities for his owne sake, and remembreth not our sinnes; but restoreth to us the s joy of his salvation, giveth us t bewtie for ashes, the oyle of joy for mourning, the garment of gladnes for the spirit of heavines; so that v our youth is renewed, and we lift up the winges as the eagles; our x flesh is as fresh as a childs; strength is y increased in our soules; and being now as widowes divorced z from our sinnes, delivered from that law; and returned to our Fathers house, like a the Priests daughters we eate of our fathers bread, as we did in our youth; we shall

p Isa. 32, 2.

q Mat. 14, 24, 26, 27, 32.

r Isa. 43, 25.

s Psal. 51, 12

t Isa. 61, 3.

v Psal. 103, 5. Isa. 40, 31.

x Iob 33, 23.

y Psa. 138, 3

z Rom. 7, 1, 2--6.

a Lev. 22, 13

feele

feele no b more hunger, nor thirst, neyther shall the heate smite on us, nor the sun; God wipeth c all teares from our eyes, there is no more death, nor sorrow, nor crying, nor payn; for the first things are passed.

10. Having thus after long seeking d found him whom our soule loveth, we take hold upon him, and leaue him not, till we haue brought him home unto us; and after this nights e wrestling with the Angell, we will not let him go, untill he bleese us, and giue unto weake Iaakob the new name of Israel; for that by strong fayth we haue power with God, & prevaile, f having wept & prayed unto him. And now he putteth in our mouth g a new song of praise unto our God; our tongues sing joyfully of his justice, and our soules doe bleese him, which hath pardoned all our iniquities, healed all our infirmities, redeemed our life from the pitte, and crowned us with mercy & compassions. And because we beleeue, therefore we speake and say, h *We shall not dye but liue and declare the works of the Lord; the Lord hath chastened us sore, but*

b *Isa* 49.10.
c *Rev.* 21,4.
d *Song* 3, 1, 2, 3, 4.
e *Gen.* 32,24 *&c.*
f *Hos.* 12,3, 4.
g *Psa.* 40,3. *&* 51,14. *&* 103,1,2,3.
h *Psal.* 118, 17,18.

hath not delivered us to death. Wherefore after our agonies & cõflicts with death, terrors within, and feares round about: we repose in Christ our redeemer, who hath taken away our sinnes, vanquisht all our foes, put Satan to flight, renewed our peace, and quieted our consciences: and then we rejoyce and say, i *My soule returne unto thy rest, for the Lord hath been bountifull unto thee.*

i Psa.116,7

11. Then giveth he us to see, how in all these troubles and torments we haue most neere communion with Christ, and are by them made conformable unto him; for he was wounded for k our transgressions, he was broken for our iniquities, innumerable l troubles compassed him, the sinnes of the elect, which by imputation were his, tooke such hold upon him, that he was not able to look up; for the Lord m layd upon him the iniquitie of us all; though he had done no wickednes, neyther was any deceyt in his mouth, yet the Lord would breake him & make him subject to infirmities, so that he felt n terrour and anguish, and heavines in his soule euē unto the death;

k Isa. 53,5.

l Psa.40,12.

m Isa 58,6, 9,10.

n Mat.34,37 34.

his

his ſweate in his agonie was like o drops of blood, trickling down to the ground, and his cry unto his God was, p *Why haſt thou forſaken me?* And we in our afflictions doe but drinke of his cup, and are baptiſed but with his baptiſme; that after we haue ſuffred with him, we may alſo reigne with him, and by many tribulations q muſt we enter into his kingdom. And he that was thus ſmitten of God, & humbled euen to the death; thus troubled in ſoule, and left of his Father for a ſeaſon; found an yſſue out of all tentations, not for himſelfe alone, but for us whoſe ſuretie he was; who therefore haue this hope for an anker to our ſoules, that as we now ſuffer with him, ſo ſhall we alſo reigne with him, notwithſtanding that for the preſent we are brought into the duſt of death.

o Luke 22, 44.

p Mark 15, 34.

q Act. 14, 22

12. After this, admiring the mercies of our God; and the unſerchable depth of his counſels, who worketh and turneth all things, euen our owne ſinnes unto our good; who leadeth us in ſuch wayes & wilderneſſes, where fyrie ſerpents and ſcorpions are, and drought

r Deut. 8, 15

without water; which maketh us follow
s Psa. 77, 19 him when his s way is in the sea, and his
pathes in the great waters, and his foot-
steps are not known; in all which dan-
gers he defendeth us, and afterwards
bringeth us into his rest: we say the Lord
t 2 Chro. 6, 1. dwelleth t in a dark cloud, v Verily thou
v Isa. 45, 15. ô God hidest thy selfe, ô God the savi-
our of Israel; how unsearchable are thy
judgements, and thy wayes past finding
out? Then minding our frayl estate in
x Rom. 7. 14 this flesh, how we are x sold under sinne,
25--18. and do trespasse against God every day,
and cannot do the good that we would:
we abase our hornes unto the dust, & by
repentance do dye dayly, washing Christ
feete with our teares, knowing that not-
withstanding the communion that wee
haue with him here by faith, yet are we
but strangers and pilgroms on earth, and
y 2 Cor. 5, 6 whiles we are y at home in the body, we
z Iob 14, 22. are absent from the Lord; whiles our
x flesh is upon us we shall be sorowfull;
and whiles our soule is in us, it shall
a Isa. 35, 3. mourn. Therefore a strengthening our
hebr. 12, 12, weak hands and comforting our feeble
13. knees, we make streight steps unto our

feete

feete, being carefull and circumſpect leaſt Satan further circumvent us, ſeeke-
ing to make an end of our ſalvation with
b feare & trembling, giving all diligence b Phil. 2, 12.
c to joyn vertue with our faith, and to c 2 Pet. 1, 5,
make our calling and election ſure; for 10.
behold d the righteous haue [for their d Pro. 11, 31
ſinnes] recompence in the earth and are 1 Pet. 4, 18.
ſcarcely ſaved, where then ſhall the un-
godly and ſynner appear? but we which
beleeue in Chriſt, exſpect with patience
our full redemption, and as we haue e Pſa. 55, 22
e caſt our burden on the Lord, and f cō- f Pſa. 10, 14
mitted our poore ſelues unto him; ſo we
are perſwaded g that he is able to keepe g 2 Tim. 1, 12
that which is cōmitted unto him againſt
that day, euen to h keepe us that we fall h Iudæ. 24
not, and to preſent us faultles before the
preſence of his glory with joy; where we
ſhall alwayes behold his face, and being
quite freed from our ſinnes, and from all
poſſibilitie of ever ſynning more; ſhall
perpetually ſerue and honour him, with
his Angels at his right hand, where i Pſa. 16, 11
pleaſures are for evermore.

He that walketh in darkenes, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God. Iſa. 50. 10.

Chapter XV.

Of the communion that the Saincles haue in this life with Angels.

THE name of *Angel*, which is in Engliſh *a Meſſenger*, is in the ſcriptures attributed, 1 to our Lord Chriſt; 2 to the ſpirituall creatures in heauen; 3 and to ſome certaine men on earth, imployed in the meſſage and ſeruice of God.

2. Chriſt, is the Angel whom God [a] ſent to bring Iſrael out of Ægypt, in whome [b] Gods name is, and is therefore called *the Angell* [c] *of his face or preſence*, euen the [d] *Face of God* it ſelfe; the [e] *Angel of the Couenant*, whom the Iſraelites deſired; the Angel that [f] delirered Iaakob from all euill; the Angel that [g] dwelt in the buſh, whiles it burned & was not conſumed; who was the God of Abraham Iſaak, and Iaakob; the [h] Angel Iehouah, who emboldned Gedeon to battel againſt the Madianits, and was with him in the ſame: the Angel with the golden cenſer [i] that giueth many odours to

a Exod. 20, 16 1 Cor. 10, 9.
b Exod. 23, 20, 21.
c Iſa. 63, 9.
d Exo. 34, 14
e Mal. 3, 1.
f Gen. 48, 16 הגאל a Redeemer, the title of Chriſt.
g Deu. 33, 16 exo. 3, 2, 6.
h Iudg. 6, 12 14, 16. &c.
i Rev. 8, 3, 4

the

the prayers of all Saincts, and out of whose hand the odours with the prayers goe up before God in his throne. He is no created Angel, but the k creator of Angels, and all other thinges in heauen and earth; therefore is he the l *Archangel*, the m head of all principalitie and power, the n first of the chief Princes, euen o *Michael* our prince, whom p all the Angels of God do worship. Of him and our communion with him is before spoken.

3. The ministers of God, though men on the earth, yet for the service wherein they be imployed are called *Angels* or *messengers*. Such were the priests in the tyme of the Law, as Malachie q intitleth them; such was r Iohn Baptist; and such are Christs ordinarie ministers the s *Angels of the Churches*. Of whom it remaineth to be spoken otherwhere.

4. The blessed spirits which are about the throne of God, where t thousand thowsands minister unto him, and ten thousand thousands stand before him; these heauenly creatures being often sent forth into this world on Gods

k Coloss. 1, 15
l inde verse 9
m Col. 2, 10
n Dan. 10, 13
o Rev. 12, 7 Dan. 10, 21.
p Heb. 1, 6.
q Mal. 2, 7.
r Mat. 11, 10
s Rev. 1, 20. & 2, 1. &c. and often in that books.
t Dan. 7, 10.

message

message, are therefore most properly & usually called *Angels*. Of them do we treat in this place. These are [v] wise and [x] excell in strength, and in all ready and swift performance of the will of God; They are [y] Thrones; Dominions, principalities, & powers, they are the [z] chief princes above all the princes of the earth; and the title of [a] Gods is given unto them: God imparteth [b] to them his counsels, and useth their ministerie in the government of the world.

v 2 Sam. 14, 20.
x Ps. 103, 20
y Col. 1, 16.
z Dan. 10, 13
a Psal. 8, 5. & 97, 7. with heb. 1, 6 & 2, 6, 7.
b 2 King. 22, 19, 20. Zach. 1, 10, 11. &c

7. These heavenly creatures, are parties in the communion of the Saints, as is before touched; for they & we have all one head, [c] which is Christ, and are all [d] elect to be partakers of the glorie of God for ever. But because they are [e] spirits, and have not flesh and blood as we; therefore the fellowship betweene them and us is spirituall, to be learned out of the scriptures, and discerned by fayth, not by eye-sight. Again God hath in ages past, before the incarnation of Christ, more imployed them outwardly in revealing his will unto men, then in these last dayes he doeth; since he hath opened

c Chap. 4, sect. 3.
d Col. 2, 10. & 1, 18.
e 2 Tim. 5, 21. Heb. 1, 7.

opened unto us the whole mysterie of his counsel, g by his sonne. Yet as at the giving of the Law, when the Lord came from mount Sinai, and rose up from Seir unto his people; he came with h ten thousands of the Saincts: so in the time of the Gospell, when his feete stood on the mount of Oliues, the Lord our God came, and i all the Saincts with him, to doe him worship k & ministerie unto him; to guard l his throne and church; and to be sent forth in ministerie m for their sakes, which shall be heyres of salvation.

g Heb. 1, 2.
h Deut. 33, 2
i Zech. 14, 5
k Mat. 1, 15.
l Reu. 5, 11.
m Heb. 1, 14

6. Sometimes the Angels appeared in visible formes of n men, and for a while so conversed with men, eating and drinking, and talking familiarly of the matters whereabout they were sent; as in the historie of Abraham and Lot is to be seene. Sometimes they appeared in more glorious shapes, like o winged creatures, and so would treate with men about their affayres vocally: but their celestiall majestie, then much daunted the sonns of Adam. Sometimes they appeared, p but spake not; and againe sometime they spake, q when no mention is made

n Gen. 18, 2. &c. and 19, 1, &c. Heb. 13, 2.
o Isa. 6, 2, 6. 2. Sam. 8, 15, 16. & 9, 25 28.
p Gen. 28, 12
q Act. 8, 26.

made of their appearing.

7. The cauſes alſo and effects of their appearing, were many and weightie:

For by them Abraham was told of the [r] birth of Iſaak; and the deſtruction of Sodom; Manoah and his wife, of [f] the birth of Samſon; Zecharie, of the [t] birth of Iohn Baptiſt; Mary, [v] of the conception, and the ſhepheards, [x] of the birth of our Lord Chriſt; the women [y] of his reſurrection; and the Apoſtles, [z] of his ſecond comming at the laſt day.

By them Zecharie was [a] certified of the reſtauration of Ieruſalem; Daniel [b] was informed of the ſtate of the Church from his time to Chriſt; and Iohn, of the [c] eſtate thereof, from his dayes, to the worlds ende. By them, Lot [d] was delivered from the burning of Sodom; Shadrach, Meſhach, and Abednego, [e] from the fyrie fornace; Daniel, [f] from the Lyons mouthes; and Peter, [g] out of Herods priſon.

By them, Abrahams ſervant, was [h] guided

r Gen. 18, 10. 17, 20.
f Iudg. 13.
t Luke. 1, 13.
v Luke 1, 30. 31.
x chap. 2, 10.
y Mark. 16, 2, 5, 6.
z Act. 1, 10, 11.
a Zec. 2, 3, 4.
b Dan. 7, 10, 16. &c. & 8 13, 15, 17, &c. and 9, 21, &c. and 10, 5, 6. &c.
c Rev. 1, 1. &c. into th. 22, 6, 16.
d Gen. 19.
e Dan. 3, 28.
f chap. 6, 22.
g Act. 12, 7, &c.

guided in his journey; Philip was directed to goe and preach to the Eunuch; Paul to the Macedonians; Iacob was encouraged in his going toward, and returning from Mesopotamia; Eliah was refreshed with foode in his flight from Iezebel; Ioseph was counselled to flee with Christ, from Herods persecution; and Paul was comforted against perill of shipwrack.

h Gen. 24, 7 40.
i Act. 8, 26, 29.
k cha. 16, 9, 10.
l Gen. 28, 10 & 32, 1, 2, 11, 24.
m 1 King. 19 5, 6, 7.
n Mat. 2, 13.
o Act. 27, 23 24.

Their ministerie was useful in the giving of the lyrie law on mount Sinai; their melodie was heard at the birth of the Lamb, that reigneth on mount Sion; and they still sing loud their praises about Gods throne; and they shall be the harvest men to reape the earth & to sever the bad from among the just, at the end of this world.

p Gal. 3, 19. Act 7, 53.
q Luk. 2, 13, 14.
r Rev. 5, 11, 12.
s Mat. 13, 39 40.

8. They are Gods powerfull instruments as for smiting the wicked with sore diseases; so for the help and healing of our sicknesses, when it pleaseth God so to imploy them: as appeareth by that famous miracle, often wrought in the poole at Ierusalem, whose waters were

t Psa. 78, 49 Act. 12, 23.

at certaine times troubled by an Angel, after which stirring, whoso first stepped in, was made whole of whatsoever disease he had. In memory of which benefit, the place was called Bethesda, that is the house of bountifulness or mercy. And although now a dayes they appeare not visibly, and afford us such outward helpe: yet are these heauenly messengers, still secretly imployed for the safeguard and benefit of the Saints. For whoso dwelleth in the secret of the Most high, and lodgeth in the shadow of the Almighty, ouer him (as the † Psalmist saith) God giueth his Angels charge to keepe him in all his wayes: yea euen as little children doe about come round, and as the embroydred ‡ Cherubins environed the Tabernacle, so doe these heauenly souldiers compasse and guard Gods true tabernacle the Church. Whereas we are in danger two waies, by our owne infirmitie, and our enemies might and subtilties: these * watchmen and guardians of our saluation, doe succour us in both. For as

a Dan. 4, 14.
b Heb. 1, 14.
† Psal. 91, 11.
‡ Exo. 26, 1.

mother, carieth in her armes the child which cannot well go; so these do c bear us up in their hands, that we hurte not our foot against a stone; & when we are besieged by our foes, these d pitch round about us, and deliver us; being as a bulwark betwixt the fiends, euen all our enemies, and us. So that if God gaue us to see with the eye, as we are taught to beleeue by faith; we might behold with Elishaes seruant, e the mountaines to be full of horses and charets of fyre round about us: and would say with Iaakob, *This is Gods host.* Neither do they onely saue us from peril, but as heauenly warriours that excel in strength, they f fight against our enemies, pursuing and g scattering them, as chaff before the winde; like as at Hezekiahs prayer, h an Angel came and killed 185 thousand of his foes. And as they attend upon us in our life, so do they also at our death; being sent to fetch our flitting soules, and carry them into i Abrahams bosome, in the Paradise of God. k These things as those blessed spirits the l sonnes of God, do at the commandement

c *Psa.* 91, 12
d *Psa.* 34, 7.
e 2 *King.* 6, 17.
f *Gen.* 32, 1, 2.
g *Dan.* 10, 20
h *Psal.* 35, 1, 5, 6.
i *Isa.* 37, 21, 22---36.
k *Lu.* 16, 22
l *Iob* 1, 6. & 38, 7.

mandement of their heauenly father,
m Psal. 103, 20. mat. 6, 10 m readily and cheerfully, for his elects so also are they beholders of our wayes and conversation, and affected (after their spirituall manner) with the things they see in us. For they are, euen the n thousand thousands of them, as about Gods throne, so about the four liuing creatures and the 24 Elders, together with them magnifying Christ the killed Lamb, & prostrate
n Rev. 5, 11; 12.
o chap. 7, 12 on their faces do worship God, o & giue glory unto him for evermore. Into the celestiall mysteries reveled by the Gospel, they haue a p desire to looke; because
p 1 Pet. 1, 12. q Eph. 3, 10. God hath by his church q made known his manifold wisedome unto them. Loving also they are, glad and desirous of our good; as appeareth by their glorifying of the Lamb that was killed for us, not for them; and by the joy which they haue, when any one of us converteth
r Luke 15, 7 10. from our sinnes; as Christ hath shewed. Witnesses they are with the Lord, of the charges and contestations layd upon us, for the observing of our duties; as by
s 1 Tim. 5, 21 s the Apostles words to Timothee, we be taught. wherefore we ought holily, righteously,

righteously, and soberly to cary our selues, in al our actions; seing we are a spectacle to those heauenly *Flames*; & are come to the great assemblie of innumerable of them: yea the Apostle seemeth to require of x women modest and submissiue attire, in respect of them.

t Psal. 104, 4.

v Heb. 12, 22

x 1 Cor. 11, 10.

11. All this notwithstading, we must take heede, both of superstition, & curiosity about them; for we are forbidden of God the y religion or worship of Angels: which when Iohn for the reuelations shewed him would haue done, the Angel refused, & sayd, z *See thou do it not.* If therefore we haue need of succour let us pray unto a our Father, & he can send us legions of them; and if we would giue thanks for their help, and offer a sacrifice, themselues b haue taught us to offer it to the Lord, whose servants they are, euen c fellow servāts with us, though much more excellent, able, & obedient. He it is, that sendeth them forth, for our sakes, which are heyres of salvation, hee also will change this our corruptible estate, and cloth us with immortalitie, and make us d equal to those

y Colos. 2. 18

z Rev. 22, 8 9.

a Mat. 26, 53

b Iud. 13, 16

c Rev. 22, 9

d Luk. 20, 36

holie Angels, and giue us as a place a- e Zech. 3, 7.
mong them: whose communion at that day we shall fully enjoy, together with them serving our God, and lauding his Majestie, in his owne blessed presence for ever.

The Angell of the Lord pitcheth round about them that feare him, & delivereth them. Psal 34, 7.

CHAPTER XVI.

How the Saincts on earth are called to a holy communion among themselues.

GOD who hath chosen and called us in Christ from this world, and fellowship of all wicked ones therein, to be his, and to serue him: hath further required at our hands, that we which are called, should not liue alone, or asunder by our selues, but joyne together, and so entertaine and nourish a loving and holy Communion one with another, in the unitie of the fayth & spirit, by the bond

of

of peace. For man is made a ſociable creature: and when he was in his perfection, God ſaw & ſayd, it was a not good for him to be alone, and therefore made him a help meete for him: but after, when we were corrupted, there was much more neede of fellowſhip and with an other for our mutuall help and comfort. And many are the benefits which we reap herby; euen as on the contrarie, the evils, dangers, and diſcomforts, which ariſe for want hereof, are more then can be told.

a Gen. 2, 18.

2. When God had brought his people out of Egypt, to lead them into Canaan; whiles thither they were traveling, euen in the wildernes cauſed he a *Tent* to be made, for himſelf b to dwel among the, and in mids of their tents; which when it was perfected, he tooke poſſeſſion of, c filled and ſanctified it with his glorie; comanded alſo the people, d thither for to bring their ſervices & other ſacrifices; promiſed there e to meete with them, to ſpeak there unto them; whereupon that place was called the *Tent* (or Tabernacle) of f *meeting* or *congregation*. And whether

b Exod. 25, 8.

c Exo. 40, 34

d Lev. 1, 3. & 4, 4 &c.

e Exo. 29, 42.

f Exo. 42, 44. אהל מועד.

as this Sanctuarie was flitting and moue-
g Num. 4,4 and 10, 7. &c. able, not onely in the g wildernes, but
h Ios. 5,10, & 18, 1. 1 Chron. 15,1. also in h the land of Canaan: therefore
i Deut. 12,5 6. God gaue Israel a charge by Moses, that they should seeke i the place which he should choose out of all their tribes, to put his Name there, and there to dwell; that thither they should come, to sacri-
k verse 12,13 14. fice, and rejoyce before the Lord; them-
l Deu. 16, 2, 11,15,16. selues, k their children, & their seruants; there to keepe l their solemne feasts, and take heede they offred not in any other place. For he had told them, whosoeuer, Israelite or stranger sojourning among them, that resorted not to this Taber-
m Lev. 17,3 4,7,8,9. naele with his oblations, but sacrificed other where, either within or without the host, that man should be reputed m as if he had shed blood, or offred unto di-
n 2 Chro. 2,4. uils; and was to be cut off from among his people. This tent, (togither with the Temple, which for like n holy use, suc-
o Rev. 21.3. Exo. 25. 27. 28. ceeded the same, was a figure of the church or congregation of Christians, a-
mongst whom God hath placed his o ta-
bernacle, to dwell as their God with them, and they to be his people, euen his

p house

p house and habitation; & should therefore q gather themselues together in his name, to keepe their spirituall r feasts, not withdrawing from, nor leaving s the mutuall assembling or fellowship that they haue among themselues; for who so repayreth not to the Church the true Ierusalem, of all the families of the earth, there to t keepe the feast of Tabernacles, and worship the king the Lord of hosts, no rayne (of Gods grace or blessing) shal come upon them.

p *Heb.* 3. 6.
q *Mat.* 18. 20
r 1 *Cor.* 5. 4, 8
Nahum. 1. 15.
s *Heb.* 10. 25
t *Zech.* 14. 16. 17.

5. This gathering together of the Saincts, is not a bare assembly or concourse onely, of people; but a neere uniting and knitting of themselues, in one holy communion, and fellowship. For as the foresayd *Tent* was made of many courtaines, but all of them so coupled one to another, with loops and taches, that they were but u one Tabernacle; & as the x many costly hewed stones, wherewith Solomon built the Temple, when they were layd together, made one House wherein God had his habitation: so the seruants of Christ though they be many, yet are so built, and coupled to-

u *Ex* 26. 11. 6
x 1 *Kin.* 5. 17 & 6. 7. 12 13.
y *Eph.* 2. 21, 22.

gether by faith, that they grow unto an holy temple in the Lord, to be the habitation of God by the spirit, and are builded as a citie z that is cõpact together in it self. Which neer conjunction is further set forth, by similitude of a bodie, wherein there be many members of severall shape & use, yet by the wisedome of God so united and set together, that there appeareth a goodly frame and proportion of the man; and every lim so fastned to other, and all the partes so serviceable needefull and comfortable ech to other, that they cannot without paine, losse and deformity be pulled asunder: euen so the Saincts of God, are (as the Apostle sayth) a one body in Christ, and euery one, one anothers members; being by one b spirit all baptised into one body, which is called Christs c Church or Congregation, because we are gathered & joyned together unto him our head, d by whome all the body being coupled & knit together by every joynt, for the furniture thereof, (according to the effectuall power which is in the measure of every part,) receiveth increase of the body unto the edifying

z Psa. 122, 3

a Rom. 12, 5
b 1 Cor. 12, 13.
c Eph. 1, 22, 23.
d Eph. 4, 15, 16.

fying of it selfe in loue.

4. The strength and vertue of this vnion of the Saincts, proceedeth from the vnitie of their Faith & spirit. For faith is the [e] doore, by which we haue entry and accesse both vnto [f] God, and [g] into his church or assemby, which thereupon is called the [h] *multitude of the faithfull*, or *beleuers*, & the [i] *houshold of faith*. And as by it we enter into this societie, so being entred, we there build vp [k] our selues in our most holy faith; by it we [l] liue, by it we [m] stand, by it we al are the [n] sonnes of God, the seed of Abraham, & consequently heyrs by promise of the blessed inheritance, and so doe enter into [o] his rest. Which faith because it is [p] *one*, as the Lord is one, and is by his holy spirit communicated with all the Saincts; it is therefore called the [q] *common faith*, from which, the *communion of faith*, that is of all Christian duties do flow; and especially is seene in our conversing together, for the better performance of them. For as Christ prayed, that they which should beleeue in him, might [r] *all be one*, as the Father and he were one in, & with one

e Act. 14, 27.
f Rom. 5, 2.
g Act. 2, 44.
h Act. 4, 32.
i Gal. 6, 10.
k Iude v. 20
l Heb. 10, 38.
m Rom. 11, 20.
n Gal. 3, 26, 7, 29.
o Heb. 4, 3.
p Ephes. 4, 5.
q Tit. 1, 4. Philem. v. 6.
r Ioh. 17, 20, 21, 22.

other

other; so the effect of that his prayer appeareth in the union and communion of the first believers which were *of one hart and of one* [s] *soule*, and continued daily with one accord [t] their meetings and fellowships for duties both spirituall & humane. Of which happy day the Lord did foretell by his prophets saying, [v] *I will give them one hart & one way that they may feare me for ever, for the wealth of them and of their children after them; and* [x] *I will make them one people, in the land, upon the mountains of Israel; and one king shall be king to them all; & they shall be no more two peoples, nor divided any more henceforth into two kingdoms.* This fellowship ought all men to labour that they may come unto; and being come, there to abide; [y] endevouring to keepe the unity of the spirit in the bond of peace, and [z] to continew in one spirit and in one minde, fighting together through the faith of the Gospel.

1 Acts 4, 32. and 2.
t Acts 2, 42, 44, 45, 46.
v Jer. 32, 39.
x Ez. 37, 22
y Eph. 4, 3.
z Phil. 1, 27.

5. The causes why God requireth this gathering and knitting together of our selues, are these. First for the better service of his Majestie, which he most esteemeth

esteemeth when it is done of us with joynt consent & agreement, that we with *one minde* a *and one mouth*, prayse God even the Father of our Lord Iesus Christ, and (as the prophet sayth) serue him b *with one shoulder*. And for this cause, at the first constitution of the Church of Israel, he commaunded that at their solemne feasts they should, all the males, c three times in the yere appeare before the Lord Iehovah; (besides their usual meetings on the Sabbaths,) which feasts were called *holy* d *assemblies* or *conuocations*, and had speciall e dayes for calling and assembling the people, wherein Gods word f was read and expounded unto them; his name magnified, with g songs and prayses; the people answering h Amen, bowing downe and worshiping; sacrifices were offred for the whole congregation; feasts were celebrated with relief of the poore; and the people received i blessing, in the name of the Lord. Which open and solemne service, as it was pleasing to the Lord, k who there required the service, offrings, and all the holy things of all his people; so the neg-

a Rom. 15, 6

b Zeph. 3, 9.

c Exo. 23, 14 17.

d Lev. 23, 1, 2.

e Num. 28, 2 18, 25, 26 & 29, 12, 35.

f Neh. 8, 3 8.

g 2 Chro. 7.

h Neh. 8, 6.

i 2 Chro. 35, 8, 23.

k Neh. 8, 10. deut. 26, 12. l 2 Chro. 36, 27.

m Psa. 51, 19 exod. 20, 40.

lect

lect & omission hereof, was a forsaking of him and a prouoking of his wrath. Wherefore the godly magistrates, were carefull to establish and maintayn the publick worship, appoynting the Priests and Levites for the burnt offrings and peace offrings to minister and to giue thanks, and to prayse in the gates of the tents of the Lord; and the faithfull vsed to be frequent in that place and those solemnities, that they might prayse God in the midde of the congregation, among much people, and there declare with the voice of thanksgiving, and set forth all his wonderous works, and pay their vowes vnto him, in the presence of all the folk, within the courts of his house, which he had chosen for his seruice for ever, loued there to dwell, and delighted therein. They vsed also to call the people vnto the mountain, there to offer sacrifices of righteousnes, to stir vp, and exhort one another, to bless God in the Assemblies, and to exalt him in the congregation of the people. The like publick worship, the Lamb solemnized vnto his Father, whiles he standeth vpon

Mount

a 2 Chron. 29. 6, 7, 8.

b 1 Chron. 23, 5.

c Exod. 23, 17.

p Psal. 22, 22 & 122, 4. & 35, 18.

q Psal. 26, 7, 8

r Psal. 116, 18, 19

s Psal. 150, 1, 2.

t Deut. 12, 14.

u Deut. 15, 19

v Psal. 68, 28.

x Psal. 107, 32.

Mount Sion, with his 144 thousand, where the voyce of the heauenly congregation is heard, like the sound of many waters, and of a great thunder, & like harpers harping with their harps, & singing a new song before the throne. And there Christs prayse is of God in the great assemblie, his vowes he performeth before them that feare him, he declareth Gods iustice and mercy, his truth and his saluation. Whose prayse therefore is heard in the Congregation of Saints, Israel ioying in his maker, & the sonnes of Sion, reioycing in their king; saying, Halelu-jah, saluation and glory and honour and power, vnto the Lord our God: Halelu-jah for the Lord God almighty reigneth.

y Reu. 14, 2

z Psa. 22, 25

a Psa. 40, 9, 10

b Psa. 149, 1, 2

c Reu. 19, 1.

6. An other cause of the ioyning together of the Saints, is their edification in the knowledge and feare of God. For although they haue his word priuately to meditate therein day and night, which also he plenteth vnto them; yet in his church or assemblie he more plentifully powreth out his blessings, as he promised by Moses, *In euery place where I shall*

e Exo. 20, 24

put the remembrance of my name, I will come unto thee and blesse thee. And as his name
f 2 Chro. 29, 9. was in his f house and Temple, so there he appointed ministers to g reherse or
g 1 Chr. 16, 4
h Deu. 33, 10 make mention of the same, to h teach Iaakob his judgements and Israel his lawes. Which law when he first gaue
i chap. 4, 10. unto them, he sayd unto Moses, i *Gather me the people together, and I will cause them to heare my words*; and when afterwards it was solemnly repeated, every Sabbath yere; by like commaundment
k Deu. 31, 12 the people k were to be gathered together, men, women, children and strangers, to heare and learne the same. Yea
l Act. 15, 21 every Sabbath day, the people assembled in their l synagogues, throughout all their cities, for the same purpose. And in these last dayes, it was foretold, how many people should provoke one another to go up to the mountayn and house
m Isa. 2, 2, 3. of God, where he would m teach them his wayes, and they would walk in his pathes; because the law was to go forth of Sion, and the word of the Lord from Ierusalem. Wherefore Christ often visited the Temple and synagogues, (as

did

did also his o disciples,) to shew how he regarded the assemblies of his people, in wch he uttered so many gracious words and wrought so many great miracles. And after that he had gathered a new people to himselfe, they also usually met together, p for the foode of Gods word, and other holy things, in the churches or assemblies; where Christ had given gifts unto men, in the persons of his officers, q for the gathering together of the Saincts, & edification of his body. Then the r nations walked in the light of Ierusalem, and there the Lord gathered f his sheepe into their folds, where they might grow and increase, & set up t shepheards over them, which should feede them, he v fed them in good pasture, and they lay in a good fold, he brought them to their rest, reduced that which was driven away, bound up that which was broken, and strengthned the weake, by the doctrines of his gospel. There God is very terrible x in the mysterie of the Saincts, whiles by the fyre of his spirit, he causeth on earth and in his heavenly temple, y lightnings, and voices, & thun-

n Ioh. 18, 20 luk. 4, 15, 16
o Act. 3, 1. & 13, 5, 14, 44
p Act. 20, 7. 1 Cor. 11, 17, 18, &c. and 14, 4, 5, 12, 19, 26.
q Ephes. 4, 8, 11, 12.
r Isa. 60, 3.
f Ier. 23, 3, 4.
t 1 Pet. 5, 1, 2
v Ezek. 34, 14—16.
x Psa. 89, 7.
y Rev. 8, 5. & 11, 19.

drings, and earthquake, and much hayl. For the words that his wiſe men there ſpeake, giuen by him the One paſtor, are like [2] *goads* to excite and ſtir up our dull nature, that being [a] *pricked in our harts* we may be drawn to repentance; *like* [b] *fyre* to deuour the aduerſaries; like [c] a *two edged ſword* to execute vengeance; like a [d] *hammer* to breake the ſtone; like [e] *mighty weapons of warre*, to caſt downe bulwarks, and whereby the wiſe [f] goeth up into the citie of the mighty, and caſteth downe the ſtrength of the confidence thereof. Again, there are uttered the words of [g] life, which [h] quicken the hearers, and bring them out of the graues of ſinne; the words of [i] reconciliation, which make peace betweene God & the conſcience, are as [k] flagons of wine, & comfortable apples, to refreſh the ſick ſoules; euen the words of [l] ſalvation, & of [m] eternall life. Theſe Chriſt putteth in the mouthes of his miniſters; and by the oyle of his ſpirit, cauſeth the ſeuen lamps [n] of the golden candleſtick of his law, to giue light continually in his tabernacle. With theſe waters, he moyſtneth

2 Eccl. 12, 11
a Act. 2, 37.
b Ier. 5, 14.
c Pſ. 149, 6, 7.
d Ier. 23, 29.
e 2 Cor. 10, 4, 5.
f Pro. 21, 22.
g Act. 5, 20.
h Pſ. 119, 50. Iohn 5, 25.
i 2 Cor. 5, 19.
k Song. 2, 5.
l Act. 13, 26.
m Iohn 6, 68.
n Exo. 25, 37. num. 8, 2, 3. Pſ. 119, 105.

neth the garden of his Church; and the ſeverall rootes & branches of the ſame; whereupon ſuch as are planted in the Lords houſe, o do flouriſh in his courts, and ſtill bring forth fruit; their leafe fadeth not, neyther doth their fruit fayle p becauſe their waters run out of the ſanctuarie.

o Pſ. 92, 13, 14.

p Ezec. 47, 1.

7. A third reaſon of the ſaincts gathering together, is that they might the better reſiſt the cõmune adverſaries. For there is warre continuall, q betweene the ſerpents ſeede & the church; & they r band themſelues togither, to beſet the ſtents of the Saincts, and the beloved city. Againſt that kingdome of darknes, God gathereth and ſetteth a contrary kingdome, a band of Chriſtian ſoldiers, or s heauenly warriours, the t hoſt of the Lord; who ſtanding and fighting together under the banner of his goſpel, by the conduct of his Spirit, and Chriſt their captaine, are an help, ſtrength and comfort one to another. Theſe come u willingly, at the time of aſſembling Chriſts armye in holy bewty; among them are x guids & leaders, the overſeers of the Churches, as

q Gen. 3, 15.

r Pſal. 2, 2.

s Rev. 20, 9.

s Rev. 19, 14.

t 1 Chron. 9, 19.

u Pſ. 110, 3.

x Heb. 13, 17. 1 tim. 2, 3, 4.

z 2 Kin. 2, 12 and 13, 14. a Ephe. 6, 11 12, 13, &c.

the z charets and horſmen of Iſrael; they are all furniſhed with a the armour of God, having his word for a ſword, his faith for a ſhield, his ſalvation for a helmet upon their heads. Theſe weapons of their warfare, are mighty through God; and here are more ſhields and targets, b then hung on Davids tower; the trumpets of the Lord do c ſound an alarme againſt the enemies, and in their conflicts the people of God do d help one another as neede requireth, whereby they are emboldned and comforted among themſelues, are terrible to their foes as an e army with banners, and having fought together the good fight of faith, do get the victory over f the Dragon and his Angels, by the blood of the Lamb, through many afflictions, and ſo at laſt, do triumph in glorie.

b Song. 4, 4.

c 2 Chro. 13, 12. num. 10, 10.

d 2 Sam. 10, 11. Joſh. 1, 14.

e Song. 6, 9.

f Rev. 12, 7, 11.

8. A fourth cauſe and benefit of this ſocietie, is the mutuall ayd ſtrengthning, and conſolation one of another in all other Chriſtian duties both publick and private. For as the ſeverall members of a mans body are ſerviceable to the whole, and each to other; ſo are the Saincts

Saincts among themselues, having every one their g measure of faith, their diversity of gifts and graces from God, that what is wanting in one, may be supplied by an other. And as the h eye cannot say to the hand, nor the head to the feet, I haue no neede of you; so cannot the least member in the church of Christ, be refused as unnecessarie, but may be beneficiall to the greatest. For i as yron sharpneth yron; so doeth man sharpen the face of his friend. k And hence do arise the mutuall exhorting l and building up one of an other in the faith, m labouring together unto the trueth; n admonishing the unruly, comforting the feeble minded, bearing with the weake, o considering one another to provoke unto loue and good works; p rebuking for sinne and trespasse, confessing of faults q one to another, and praying one for an other, bearing r one anothers burden; rejoycing s with them that rejoyce, and weepeing with them that are in trouble; t communicating to the afflictions and distributing v to the necessities one of an other; x visiting them in sicknes,

g Rom. 12,3

h 1 Cor. 12, 22.

i Pro. 27,17

k 1 Thes. 5, 11.

l verse 11, heb. 3,13.

m 3 Iohn 8.

n 1 Thes. 5, 14. & 4,18.

o Heb. 10,24

p Luke 18,3 Iev, 19,17.

q Iam. 5,16.

r Gal. 6,2.

s Rom. 12,15 Iob 30,25.

t Phil. 4,14.

v Rom. 12,13

x Mat. 25,36 40. Psal 35, 13,14. 2 Cor. 1,11.

mourning & labouring together in prayer for them; with many other offices of like nature, for the refreshing of soule & bodie; all which are found and felt in this holy communion & body, wherein
y 1 Cor. 12, 26. if one y member suffer, all suffer with it; and if one be had in honour, all rejoyce with it; so neere a conjunction doth Gods spirit work in the hartes of the faithfull, which maketh them to looke,
z Phil. 2, 4. z not every man on his owne things, but every man also on the things of others.

9. For these and the like reasons, hath the communion and societie of the Church beene alwayes praysed, sought for, loved and esteemed. For as God
a Deu. 33, 3. though he a loue his people, and hath
b Psal. 87, 2 all his saincts in his hand; yet b loveth the gates of Sion aboue all the habitations of Iaakob: so his people likewise haue
c Psal. 26, 8. c loved the habitation of his house, and
d Psa. 27, 4. desired this d one thing of the Lord, that they might dwell in the same all dayes of their life, to behold the Lords bewty and to inquire in his temple; esteeming
e Ps. 84, 10. e a day in his courts better then a thousand other where; lamenting their lot

when

when they were exiled therefrom; and f powring out their very hart, when they remembred how they had gone with the multitude into Gods house, with voyce of song, prayse, & solemnity; for which now their g soules longed, & euen fayn-ted in them. Yea the very h wayes of Si-on lamented when no man came to the solemne feasts: & Israel mourned, when the Lord had destroyed his i congregati-on, caused the feasts and Sabbathes to be forgotten in Sion, and forsaken his altar: their hart was heavy, and their eyes dim; k because the mountaine of Sion was de-solate. And so comfortable was the fellowship of Gods children, unto the Apostles themselues (though they were the l pillers and foundations of the church, and needed this help lesse then others) that they ofte longed to m see the brethren, for their comfort, through their mutuall faith; & earnestly intreated the help of their n prayers, euen as they againe o prayed for them, had greate p joy and consolation in their loue, and holy walking in the trueth; yea esteemed them the q crowne of their rejoycing, their

f Psa. 42, 4.
g Psa. 84, 2.
h Lam. 1, 4.
i Lam. 2, 6, 7
k Lam. 5, 17 18.
l Gal. 2, 9. reu. 21, 14.
m Rom. 1, 11 12. 1 thes. 2, 17.
n Rom. 15, 30 eph. 6, 19 hebr. 13, 18, 19.
o 1 Thes. 1, 2 3.
p Phil. 1, 7. 3 Iohn 4.
q 1 Thes. 2, 19, 20.

glory and their joy. Euen Christ himselfe in the heavines of his hart, r sought comfort by the prayers of his disciples; to teach us how to esteeme the fellowship of the faithfull.

r Matth. 26, 38,40,43. Luke 22,46

10. Of all these, and many moe blessings, are those deprived, that refuse or neglect to unite them selues with Christ in his Church; or doe withdraw and separate themselues therefrom, to liue alone, as in the desert; or to frequent the company of the wicked. They want the benefit and comfort of Gods graces in his children, they want the help, strengthning, and encouragement in time of trouble; and the labour of such foolish ones doth weary them, sbecause they know not to goe into the Citie; they are exposed to many perils, like wandring sheepe upon the mountayns, ready to be devoured of the wilde beasts; and made a prey unto Satan. If they erre, there is none to reduce them into the right way; if they be wounded or broken, there is none to binde them up; if they be in misery and want, there is none to giue them so much as vhuskes to eate: if they fall,

s Eccl. 10,15

t Ezec. 34,5

fall, woe unto them, [x] for there is not a ſecond to lift them up. What remayneth then, but ſeeing *Wiſedome* hath [y] built her houſe, furniſhed her table, and invited the poore and ſimple unto her feaſt: that all repayr thither without excuſe or delay, there to eate [z] that which is good, and let their ſoule delight in fatnes: remembring how it is written: [a] *the Lord added to the church from day to day, ſuch as ſhould be ſaved.* And if any know not the place, of their repaſt, or fold of Chriſt, let them beſeech him whom their ſoule loveth, [b] to ſhew them where he feedeth, & maketh (his flock) to lie downe at noone: leaſt they turne aſide to the flocks of his companions, or remayne ſtill in diſperſion; For behold how good and how pleaſant it is, brethren to dwell euen together: [c] for there the Lord hath commanded the bleſſing, life everlaſting.

x Eccl. 4, 10.

y Pro. 9, 1, 3, 4. Luke 14, 16, &c.

z Iſa. 55, 2.

a Act. 2, 47.

b Song. 1, 6.

c Pſal. 133, 1, 3.

Send thy light and thy truth (O God;) let them lead me, let them bring me to thy holy mountayne, and to thy tabernacles. Pſal. 43. 3.

CHAPTER XVII.

How the Saincts gather into communion, and growe up unto a body or church.

THE caling of the Saincts into communion, we haue seene to consist of two branches. First, a separation from the wicked of the world; second, and a collection or gathering togither of themselues in faith and loue of Christ. Which two things were also implied in the first calling of our father Abraham, when he was willed; first, to get [a] him out from his countrey, kinred, and fathers house, (which were [b] idolaters:) secondly, and to come to the place which God would shew him, (where he and his posteritie might serue and obey the Lord. It remayneth yet further to be spoken, of the covenant & cõmunion, that the Saincts enter into & keepe among themselues.

[a] Gen. 12, 1.

[b] Ios. 24, 2.

[c] Psal. 105, 44. 45. deut. 4. 5.

2. This congregation of Saincts, when it is at the greatest, is but a litle flock and small remnant; being compared with the multitudes of the world: but the beginnings hereof, are marvelously

lowsly weake, ſmall and contemptible; like the graine of muſtard-ſeede which [d] is the leaſt of all ſeeds; and as Iſrael, which [e] were the feweſt of all peoples. For God taking them one [f] of a citie and two of a tribe, and theſe the [g] foolish, weake, & vile of the world, the [h] poor, the maymed, the halt and the blinde, whoſe dwelling is by the [i] high wayes & hedges, he brings them neyther [k] *by any army, nor ſtrength*, but *by his owne ſpirit*, into his houſe and kingdome, where though there be but [l] two or three gathered together in his name, he is in the mids of them. Theſe being once borne of God, begotten by the immortall ſeede of his word, unto the faith of the Goſpell; know alſo that there is a Ieruſalem from aboue, [m] which is the mother of us all; that of Sion it ſhall be ſayd, [n] *Man and man*, (that is many men) *are borne in her*, and the Lord will count when he writeth the people, [o] *He was borne there*; therefore they ſeeke to enter into this eſtate and happie communion, they aſk the way to Sion with their faces thitherward, ſaying [p] *Come* and *ioyne*

d Mat. 13, 32
e Deut. 7, 7.
f ier. 3, 14.
g 1 cor. 1, 26 27, 28.
h Luke 14, 21.
i verſe 23.
k Zech. 4, 6.
l Mat. 18, 20.
m Gal. 4, 26.
n Pſa. 87, 5.
o verſe 6.
p Ier. 50, 5.

to

to the Lord in a perpetuall covenant that ſhall not be forgotten.

3. This covenant, which they make together, ſtandeth upon two pillers; firſt, to keepe their faith in God by Ieſus Chriſt: 2. and to obſerue his lawes in loue. In both theſe are they to build up and help forward one another, ſaying, q *all peoples will walk every one in the name of his God, & we will walk in the name of Iehovah our God for ever & ever.* Hereupon follow their aſſembling r or gathering together for the inſtruction one of an other; their mutuall exhortations to ſ continew in the faith grounded and ſtabliſhed, and to t ſtand faſt therein; their prayers one with and for another, that v Chriſt may dwel in their harts by faith; their rebuking ſuch as teach unwholſome doctrine, that ſo they may be x hayl or ſound in the faith; of which if any make ſhipwrack, they are to be thruſt out of the communion of the Saincts, & y delivered unto Satan. And for their converſation, they z ſet up the Lord in that day to be their God, and to walk in his wayes, and to keepe his ordinan-

q Mic. 4, 5.
r Heb. 10, 25
ſ Act. 14, 22 coloſ. 1, 23.
t 1 Cor. 16, 13.
v Ephe. 3, 14 17.
x Tit. 1, 13.
y 1 Tim. 1, 19 20. Tit. 3, 10
z Deut. 27, 17.

ces,

ces, & his cõmandements and his lawes, and to hearken unto his voice: and they promise to [a] walk in the pathes of God as he shall teach them; from whence arise (both publickly and privately) their mutuall loue and care each of other, [b] provoking unto loue and good works, and walking [c] worthy of their calling whereunto they are called: their [d] admonitions and reproofs one of another when they sinne, seeking to [e] restore them with the spirit of meekenes; but withdrawing [f] from the disobedient, and putting away such as are wicked [g] from among them.

a Isa.2,3.
b Heb.10,24
c Eph.4,1.
d 1 The.5,14. Ieu. 19, 17. 1 tim.5,20.
e Gal.6,1.
f 1 Thes.3,5.
g 1 Cor.5,13.

4. Vnto this covenant, are all that make profession of faith and obedience, to be admitted, without respect of persons; for in Christ Iesus there is [h] no difference of Iew or Gentile, of rich or poore, of bond or free, of male or female, for all are one, and alike redeemed by his blood, whereby he hath confirmed the covenant [i] for the many; and he hath powred out his spirit upon all flesh, [k] upon sonnes and daughters, upon old and yong, upon servants and mayds.

h Gal.3,28.
i Mat.26,28 dan.9,27.
k Ioel.2,28. 29.

And

And together with themselues, their infants also are receiued, by virtue of Gods promise unto l Abraham, which promise by Christ is m cõfirmed unto us, with all the benefits and privileges of the same. Which infants, though they want descretion to perceiue the favour of God for the present; yet want they not sanctification, but n are holy, if but one parent beleeue in Christ, and this through the mighty work of Gods spirit, who sanctifieth o his from the wombe; and by this grace doth comfort the parents, in that he is both God of them and of their seede; and after, the children also haue their faith confirmed, by knowing that p they were cast upon him from the womb; and he was their God, from their mothers belly.

l Gen.17,7.
m Luk.1,54 55, 72, 73, 74. act.2,39
2.cor.1,20.
n 1cor.7,14
o Ier.1,5.
p Psa.22,10

5. And as the number of beleevers groweth so ought they to gather together, and we accept, into our fellowship, all that q gladly receiue the word; euen such as be r weake in faith must we receiue, f bearing their infirmities after Christs example, who would not t breake the bruised reede, nor quench the smo-

king

q Act.2,41.
r Rom.14,1.
f 1cha.15,1,3
t Mat.12,20

king weke, but nouriſh it rather by the
oyle & breath of his ſpirit, that it might
burne bright. And if notorious infa-
mous ſinners, repent & beleeue the Goſ-
pel, they may not be repelled, for Chriſt
came to v call, and ſaue ſuch; neyther are
they to be refuſed as impure, whom he
hath x waſhed and clenſed by his blood,
and received to the glory of his father.
Which grace of his David did fore-ſha-
dow, unto whom there gathered yall men
that were in trouble, and all men that
were in debt, and all thoſe that were vex-
ed in minde, & he was their Prince. Al-
ſo when God converteth the childe and
not the father, the ſervant and not the
mayſter, the wife and not the huſband,
the ſubject and not the magiſtrate; ſuch
as he caleth muſt come to his churchs we
alſo muſt admit, kno wing that Chriſt
hath ſayd, he came to z ſet variance be-
twixt parents & children, ſo that a mans
enemies ſhould be they of his owne
houſhould. Yet is not their entrance in-
to the faith and church of God, any diſ-
charge of them from their duty & obe-
dience toward their former governours;

v Luke 5, 32. & 15, 1, &c. 1 tim. 1, 15.

x 1 Cor. 6, 10 11.

y 1 Sam. 22, 2.

z Mat. 10, 34 35.

but

but let everie man (as sayth the Apostle) a abide in the same vocation wherein he was called. The beleeving wife, may not b forsake her unbeleeving husband; not the servant c his maister; and everie soule must d be subject to the higher powers, euen to e everie humane creature for the Lords sake. As Christs kingdome is f not of this world, so neyther doth it destroy or abolish the policies of the same, but mainteyn them rather, whiles it teacheth all men to doe their duetie, and subject themselues, euen for g conscience sake.

6. Againe, as no earthly power can compell a man unto this estate of grace, (for no man commeth unto Christ, h except the Father draw him; sayth is the i gift of God, not of men, and he k addeth to his church such as he will saue:) so neyther can any creature hinder this good work; but when Christ draweth us, l we will runne after him; and when he effectually calleth us, we m will leaue father and friends, & all to follow him. And as our gathering together is in n his name, so must we defende it by his authoritie, answering as did the Apostles to them

a 1 Cor. 7, 20 21.
b verse 13.
c 1 tim. 6, 1, 2.
d Rom. 13, 1
e 1 Pet. 2, 13
f Ioh. 18, 36
g Rom. 13, 5 eccl. 10, 20.
h Ioh. 6, 44.
i Ephes. 2. 8.
k Act. 2, 47.
l Song. 1, 3.
m Mat. 4, 20 22.
n Mat. 18, 20

them that blame us, o *We ought rather to obey God then men.* o Act. 5,29.

7. But forasmuch as the Saincts are disperſed over all the face of the earth, in ſeverall cities and countries; God requireth not that they ſhould all goe to one place; for that could not ſtand with civill policie, neyther were poſſible for them to performe. Therefore, albeit whiles the ſeat of his church was in the litle land of Iewrie, he commanded all the men to appeare together before him at Ieruſalem, p thriſe every yeare: yet when all nations were admitted into his covenant, adopted to be Abrahams ſeede, and the Iſrael of God; he gathered them together by his Apoſtles, in ſeverall cities where they dwelt, and ſo eſtabliſhed many congregations in one countrie, as the ſeuen churches in the leſſer q Aſia, the churches of r Galatia, of ſ Syria and Cilicia, and ſundry other mentioned in ſcripture, do witneſſe; euen in Iudea were moe churches planted as the Apoſtle t Paul noteth. p Deu. 16,16 q Rev. 1, 4, 20. r 1 Cor. 16, 1. ſ Act. 15, 41. t Gal. 1, 22.

8. And God which called the people unto his faith; furniſhed them alſo with

v 1 Cor. 12, 8 9, 10. &c. divers gifts of his ſpirit, v wiſedome, and knowledge, and propheſie, and tongues, and many other graces wherewith he adorned the ſpowſe and bride of his beloved ſonne; that by them they might ſerue him, and help, comfort, and edify one an other in their moſt holy faith. He appointed alſo that ſome which for their gifts and converſation were found fit, ſhould haue the care & overſight of that x Heb. 13, 17 congregation where they were ſet, x to watch for their ſoules, and to feede and rule them with the word of God. Theſe for their gravitie are called y *Elders*; for y 1 tim. 5, 17 the charge committed to them, z *Biſhops* z Phil. 1, 1. act. 20, 28. or *Overſeers*; for the meſſage whereon they are ſent, the a *Angels* of the churches; and for the effect of their adminiſtration, they are named b *Saviours*, by a Rev. 1, 20. b Hebad, v. 21. the doctrine of the Goſpel c ſaving thoſe c 1 tim. 4, 16 that heare them. Yet are not theſe d Lords d 1 Pet. 5, 3. over Gods heritage, but the adminiſters of his graces and bleſſings among them, and enſamples to the flocke; not e having e 2 Cor. 1, 24 dominion over their faith, but helpers of their joy.

f 1 Pet. 1, 23 9. By the f ſeede of the Word in the mouthes

mouthes of theſe g miniſters and the other h members of the church, are children begotten and multiplied dayly, that Ieruſalem enlargeth i the place of her tents, and they ſpread out the curtaines of her habitations. For ſhe increaſeth on the right hand and on the left, untill this hoſt of our David become great, k like the hoſt of God; and his l ſeede, as the army of heauen that cannot be numbred. By the ſame word, as by m milk & wine, are the people nouriſhed up unto life eternall; and their covenant with God & one with another, are the two ſtaues, n *Bewtie* & *Bands*, which Chriſt the good ſheepeheard hath taken to feede and rule his flock. His covenant with them, o is *beautie* or *Pleaſance*, for by p it he giveth them knowledge, which q is pleaſant to their ſoule, as is alſo r himſelfe and his ſ waies. By this covenant he confirmeth his t ſpirit upon them & his words in the mouth of them and their ſeede, which words are v pleaſant, & as the hony comb, ſweetnes to the ſoule, and health to the bones; which cauſeth them to deſire that they may dwell x in his houſe all their

g Eph. 4, 11, 12.
h 1 Cor. 14, 3 5, 24, 25.
i Iſa. 54, 2, 3.
k 1 Chron. 12 22.
l Ier. 33, 22.
m 1 Pet. 2, 2. Iſa. 55, 3.
n Zach. 11, 7
o verſe 10.
p Pſa. 25, 14
q Prov. 2, 10 & 22, 17, 18
r Song. 2, 16.
ſ Pro. 3, 17.
t Iſa. 59, 21
v Pro. 16, 24 pſal. 19, 7, 10
x pſal. 27, 4.

dayes, to behold his bewty, and alwayes they say; y *Let the bewtie of the Lord our God be upon us.* His other staff, *Bands*, conserveth the z brotherhood of his people, whereby they are lincked together in loue, labouring to be a all of one minde, one suffring with an other, loving as brethren, living and growing together as b one tree or staff in his hand. This c *brotherhood* the Saincts are all exhorted to loue, & endevour d to keep the unitie of the spirit in the bond of peace, being clothed with the e bowels of mercies, kindenes, humblenes of minde, meekenes, long suffring, forbearing and forgiving one an other, euen as Christ forgaue them; and aboue all these things, having f *Loue*, which is *is the bond of perfectnes.*

y Psa. 90, 17
z Zec. 11, 14
a 1 Pet. 3, 8.
b Ezek. 37, 17, 19.
c 1 Pet. 2, 17
d Eph. 4, 3.
e Col. 3, 12, 13.
f verse 14.

10. Sometimes God bringeth unto his faith and church, the governours & great men of the earth; whose authoritie and scepters are a great help to the conservation of true religion, and outward peace of his people, by their defence of the just, and punishment of evill doers. These notwithstanding their high places,

places, yet are to haue no g haughty harts nor lofty eyes, but behaue themſelues, & compoſe their ſoules, like weyned children; learning dayly from h the miniſterie and book of God, to feare the Lord, and to keepe all the words of his law, that their i harts be not lifted up aboue their brethren; They are with them to k begin and end the publick worſhip of God; they may not take of the l peoples inheritance, nor thruſt them out of their poſſeſſion; they are to conteyn as well themſelues as their ſubjects in the obedience of Chriſt, to be foſter-fathers m & nourſes of the church, unto which they haue brought their n glorie and their honour; exſpecting a better and an eternall glory with all Saincts in the kingdome of God. For there is a covenant between them and their ſubjects, o that they will be the Lords people, yea themſelues are the foremoſt p to make it, and to order all things in their kingdomes according to Gods word. As that good king Ioſiah q in the aſſemblie of all his people, both great and ſmall, firſt covenanted himſelfe to walk after the Lord, and to

g *Pſal.* 131, 1, 2.

h *Deu.* 17, 18 19.

i *Deu.* 17, 20

k *Eze.* 46, 18

l *verſe* 18.

m *Iſa* 49. 23

n *Rev.* 21, 24.

o 2 *Chro.* 23 16.

p 2 *Chro.* 29 10. *& ſo forward in the chapter.*

q 2 *Chro.* 34 29--32.

keepe his commandements and his teſti-
monies and his ſtatutes, with all his hart
and with all his ſoule, that he would ac-
compliſh the words of the covenãt writ-
ten in Gods book: and then cauſed all
that were found in Ieruſalem and Benja-
min, to ſtand to the ſame.

11. But becauſe in times of worldly
peace, many will preſſe to enter into the
church, for company, favour, or faſhi-
on ſake; which otherwiſe would never
regard the ſame, being profane, ido-
latrous or irreligious, the children of
this world: therefore care muſt be had
that no ſuch uncleane wicked perſons
be accepted. For though the gates be
r Iſa. 26,2. open, r that the righteous nation which
keepeth the faith, may enter in; yet ſee-
ing it is ſayd, that the way ſhall be called
s chap.35,8. s holy, and the polluted ſhall not paſſe by
t Ioel 3,17. it; that Ieruſalem ſhall be holy, t and no
ſtrangers ſhall goe through her, nor a
v.etc.14,21 v Canaanite be any more in the houſe of
the Lord of hoſts: there muſt be ſeene in
them, the ſeede and foundation of reli-
gion, before they be received; namely
x Heb.6,1. x repentance from dead works, & faith
towards

towards God. For this was ʸ the voice of the cryer, that proclaymed the kingdome of heauen; which they that obeyed, ᶻ were baptised unto remission of sinnes; the residue were rejected, as a ᵃ viperous generation: the same thing also Christ made the beginning and groundworke of his kingdome, saying, ᵇ *Repent, and beleeue the Gospell.* Vntill therefore, such willingly ᶜ receiue and cõfesse the trueth, renouncing their former evill wayes; promising submission, meeknes, and obedience in the fayth of the Gospell: vntill the wolf haue learned ᵈ to dwell in peace with the lamb, the leopard to lye with the kidde, the beare to feede with the kow, and the Lion to eate straw like the bullock: we may not admitte them into communion with us, (for ᵉ what part hath the beleever with the vnbeleever?) but refuse their proffered & pretended service, as the fathers of Israel answered the like intruders, ᶠ *It is not for you and for us* (joyntly) *to build an house vnto our God, but we our selues together will build it, vnto the Lord God of Israel.* And as there were ᵍ *porters* in the

ʸ Mat. 3, 2, 3
ᶻ verse 6.
ᵃ verse 7.
ᵇ Mark. 1, 15
ᶜ Act. 2, 41. rom. 10, 9.
ᵈ Isa. 11, 6, 7, 8.
ᵉ 2 Cor. 6, 15
ᶠ Ezr. 4, 2, 3
ᵍ 1 Chr. 9, 1

four winds or quarters of Gods ancient
h 2 Chro. 23, 19. house; euen porters set, that h none that
i Nehem. 7, 3 was unclean in any thing, should enter in; and diligent watch and i ward was kept at the gates of Ierusalem, for feare of enemies: so in this new and Christian Ierusalem, though the gates thereof be
k Rev. 21, 25 k never shutte, yet is there such watch to
l chap. 21, 27 be kept, that l no unclean thing may enter into it, neyther whatsoever worketh abomination or lyes, but they which are written in the Lambs book of life.

12. The Saincts being thus gathered,
m Rom. 23, 9 as a people m that shall dwell by themselues, and not be reckned among the
n Ioh. 15, 19 nations, (for that they are n chosen out
o Lev. 20, 24 of the world, and o separated from the
p Psa. 122, 3 same;) and being builded as a citie p compact together in it selfe, and growing up in Christ the chief corner stone unto an holie Temple in the Lord: are made the
q Ephe. 2, 21, 22. q habitation of God by the spirit, and do
r Deu. 33, 28 dwel r alone in safetie, in a land of wheat and wine, also their heauens do drop the deaw. For the graces of God, by his
s Psa. 46, 4. word and spirit, are as a s river of water
rev. 22, 1. of life cleare as chrystal, proceeding out

of

of the throne of God and of the lamb, whose streames make glad this citie of God, & moisten the trees planted in this gardein. Yea God himselfe t dwelleth here; and is in the middes of it, therefore it shall not be moved. As the good husbandman, he v purgeth every fruitful branch in this vine, that it may bring forth more fruit; for this his vineyard is x before himselfe, not let out to others; he keepeth it and watereth it every moment; least any assayl it, he keepeth it night and day, from injurie of enimies, y makeing the barres of the gates strong, and in it selfe he setteth peace, and this not in one, but in z all the churches of the Saincts, amids a whom he walketh, visiting and knowing theyr works and all their wayes. Which churches though they be many in number, yet are they one in unitie. To them all, b he hath giuen one b faith and canon, to be kept for ever unto the worlds end; and to every of them a like power, and grace. And as he guided his ancient Israel the twelue tribes, by day in the pillar of a cloud, c and by night in a pillar of fyre, to giue them

t Reu. 21,3. Psal. 46,5.
v Iohn 15,2.
x Song. 8,12. Isa. 27,3.
y Psal. 147, 13,14.
z 1 Cor. 14,33
a Reu. 2,1, 2. &c.
b Eph. 4, 5. Iude 1,3. Gal. 6,16. 1 cor. 16, 1. mat. 28,19,20.
c Exo. 13, 21

them light; that they might goe both by day and night: ſo hath he created (according to his promiſe,) [d] upon every place of mount Sion, the church under the Goſpell,) & upon the aſſemblies thereof, a cloud and ſmoke by day, and the ſhining of a flaming fyre by night, that all Chriſtian Churches haue from him their direction and protection; whiles in the miniſterie of his word and ſpirit, he ſpeaks unto thé as in [e] the cloudy pillar; and is their [f] ſhelter againſt the tempeſt, their ſhadow againſt the heat. For which grace, [g] praiſe ye God in the Aſſemblies, euen the *Lord*, ye that are of the fountain of Iſrael.

d Iſa. 4,5,6.
e pſal 99,7.
f Iſa. 25,4.
g pſal. 68,26

13. Thus every Church is like mount Sion, [h] fair in ſituation, the joy of the whole earth, the citie of the great king, in the pallaces whereof God is knowen for a refuge, which he will [i] ſtabliſh for ever, and where his people [k] wait for his mercie in the mids of his temple. And as the houſe of Iaakob walketh [l] in the light of the Lord; which ſhineth in the face of [m] Chriſt, in which light they [n] beleeue, that they may be the children of the

h pſ. 48,2,3.
i verſe 8.
k verſe 9.
l Iſa. 2,5.
m 1 ioh. 8,12.
n cha. 12,36

the light: ſo alſo they, euen all nations and people which are ſaued, walk in the light of the church, which it hath from the Lord, who is her light p everlaſting, her q ſunne and ſhield, in whoſe light ſhee r ſeeth light. This is the ſ citie of trueth, the mount of holynes, the t ſecret, and congregation of the righteous; which looketh forth as the v morning, faire as the Moone, pure as the Sunne; terrible as an armie with banners. It is the houſe of the living God, x the gate of heauen, the y pillar and ground of trueth; all the z limits thereof round about, are moſt holy; the Lord hath ſtabliſhed it, and the a poore of his people will ſhrowde themſelues in it, the glorie and honour of the nations b ſhall be brought unto it, and upon all the glorie c ſhall be a defence; it ſhall be a d quiet habitation, a tabernacle that cannot be removed, a kingdome that e cannot be ſhaken, and the nation or kingdome that will not ſerue it, f ſhall periſh: but the people that dwell therein, ſhall haue g their iniquitie forgiuen, and from the day that this citie

o *Iſa.60,3. Reu.21,24.*
p *Iſa 60,19 20.*
q *pſa.84,11*
r *pſal. 36,9.*
ſ *Zech.8,3.*
t *pſal.122,1.*
v *Song.6,9.*
x *Gen.28,17*
y *1 tim.3,15*
z *Ezec.43,12*
a *Iſa.14,32*
b *Reu.21,26*
c *Iſa.4,5.*
d *cha.33,20.*
e *Heb.12,28*
f *Iſa.60,12.*
g *chap.33,24*

is

h Ezec. 48, 35 is builded, the name thereof is, h THE LORD IS THERE.

The Lord bleſſe thee, O habitation of juſtice, & holy mountaine. Ier. 31, 23.

CHAPTER XVIII.

Of the communion that the Saincts in all Churches haue in things ſpirituall.

NOw as the faithfull are thus compact, like liuing & precious ſtones, in one holy Temple, & members of one bodie; ſo haue they fellowſhip together in all Chriſtian offices ſpirituall and humane, and each with other do willingly communicate the manifold graces of God. Their ſpirituall communion may be conſidered in three things: Firſt in all duties from themſelues towards God; as be prayſes, thanſgivings, prayers ſupplications &c. which they powre out one with and for an other. Secondly in all graces giuen them of God, as are the words of his covenant, the comforts & ſeales

ſeales of the ſame, opened and applied for the helping forward and aſſurance of their ſalvation. Thirdly in all duties among themſelues, one towards another, as counſels, deliberations, exhortations, conſolations, admonitious, rebukes, cenſures, and ſuch like: all which for the honour of God and their mutuall good, they carefully together doe keepe and execute.

2. Their communion in the worſhip of God, is when at time and place appointed, they all come together, [a] to ſerue, confeſſe, and prayſe the Lord, & call upon his name. For which as Iſrael of old had their aſſemblies, where the [b] miniſters of God publickly & ſolemnly uttered his prayſes, diſcourſing of all his wonderfull works, and giving unto him the glory of his name; made alſo [c] their requeſts unto God for their wāts, unto all which, all the people [d] ſayd Amen, and prayſed the Lord: ſo alſo in the Apoſtles dayes, Gods people had ſtill their [e] places of prayer, for which holy exercise, the Chriſtians [f] aſſembled, and in which they continued [g] with one accord,

a Pſ. 102, 21 22.
b 1 Chro. 16, 7, &c.
c ver. 1, 35.
d verſ. 36.
e Act. 16, 13, 16.
f Act. 12, 12
g chap. 1, 14.

cord, both men and women. Where the
b Act.6,4. b ministers of Christ, gaue themselues unto this busines, that minding the publick state of the church they might for and with the same make requests & giue thanks, in the eares and understanding of
i 1 Cor. 14, 15,16. the people, which thereunto i answered Amen. These now are not the praiers or praises of him alone that speaketh, but of the whole assemblie, which attend with their ears, assent with their harts, & seale with their lips, that part of publick administration; confirming it also by
k Nehem. 8,6 act. 20,36. & 21,5. rev. 4,9,10,11. l 1 Sam. 7,5, 6. ezr. 8,21. Joel. 1,14. act 13,2,3. m Act. 2,42 rev. 5, 8,9. psa. 98,5,6. n Rom. 15,6 o 2 Chro. 30 25,27. signes k and gestures, beseeming such an action. In these, (whither ordinarie, or extraordinarie with l fasting and humiliation of soule, upon special occasions) there is a m communion and harmonie among the Saincts, that with one minde n and one mouth doe praise God, and their prayer o cometh up unto heauen to his holy habitation. And as the publick assemblies of the whole church; so the more private meetings in families, or of other friends for spiciall causes, is both comfortable to themselues, & acceptable to the Lord: for he hath promised that

where

where there is a p ſymphonie or agreement, but of two of his together in earth, to deſire any thing, it ſhall be given them; ſo much he reſpecteth the fellowſhip and unanimitie of his people, & their q gathering togither in his name.

3. But when through diſtance of place, or other juſt occaſion, they cannot, or doe not come togither; as alſo in their private prayers, which they poure out before the Lord, eyther ſome few togither, or each one apart; the faithfull haue yet ſpirituall communion & benefit by praying one for an other; while they r remember and make ſ mention of their brethren unto God, rejoycing and giving thanks for his bleſſings upon them; t deſiring things that may benefit and comfort them, praying for deliverance from u bands or other afflictions, for ſtrength and y ſtabilitie in the trueth, for z remiſſion of ſinnes, or for other graces, as the neceſſities of the Saincts doe require, for all whom we are a exhorted to pray, with all manner prayer and ſupplication in the ſpirit, and for b ſpeciall perſons, to make more earneſt

p Mat. 18,19

q verſe 20.

r 2 tim. 1,3.
s 1 thef. 1,2.
t Phil. 1,3,4.
v Rom. 1,9, 10.

x Philem. 22
y Col. 4,12.
z 1 Ioh. 5,16

a Eph. 6,18, 19.

b Act. 12,5.

neſt ſuit, to c ſtrive or wreſtle together with them, by prayers to God for them. This fellowſhip is comfortable, to all that know the uſe of prayer; and how much it prevaileth with God if it be fervent. Wherefore the Apoſtles did not onely performe this dutie for others in their abſence, but themſelus ſo d earneſtly deſired it at the hands of all, and truſted for help by it. Alſo the Saincts that were before them knew well, and nouriſhed this communion, whiles they e requeſted their bretheren to pray unto God for them, eſpecially the f prophets, whoſe petitions were exceeding beneficiall, not onely to the g church & members thereof, whom they ſometime ſaved from death by this means; but alſo for h ſtrangers; ſo effectuall with the Lord is the prayer of the Saincts; & the odour thereof, as ſweete i incenſe before him: and a token it was of his heavie indignation, when he k forbad his prophets to pray for the people.

c Rom. 15, 30 συναγωνίσασθαι.

d Heb. 13, 18 19, 2 Cor. 1, 10, 11. phile. 22.

e Dan. 2, 17 18.

f 1 Sam. 7, 8. & 12, 19.

g Exo. 32, 11 14. deu. 9, 20 amos 7, 2, 5, 6.

h Gen. 20, 17

i Pſa. 141, 2. rev. 5, 8.

k Ier. 7, 16. & 14, 11.

4. Concerning the word of God & our fellowſhip in the ſame, we haue l before ſeen, how God beſtowed it ſpecially upon

l Chap. 7.

upon his owne people, as a teſtimonie of his grace towards them, though alſo in a generall favour he communicateth it with [m] the whole world. Now the ſaincts whoſe peculiar right and [n] inheritance it is, muſt be carefull to uſe it as a commune bleſſing, every one in himſelf, and all of them with and for one an other both privately, and publickly. Privately to read & ſpeake of the ſame, unto their families and neighbours, continually reherſing or [o] whetring the words of God upon and unto their children, talking of them when they are in the houſe, and as they walk by the way, when they lie downe, and when they riſe up; that ſo men may learn and know the ſcriptures from their childhood, [p] and by them be made wiſe unto ſalvation, through the faith which is in Chriſt Ieſus. And that all Chriſtians, may by this means be able, to exhort [q] and edify one an other, in the knowledge and faith of God; may haue their ſpeech [r] gracious alwayes, & powdred with ſalt; may diſcern trueth from error, whiles by ſerching the ſcripture, as did the men of Berea, [s] they ſee whither

m Marke 16, 15.
n Deu. 33, 4.
o chap. 6, 7.
p 2 Tim. 3, 15
q 1 Theſ. 5, 11.
r Coloſ. 4, 6.
s Act. 17, 11.

the things taught them be ſo. And this was foretold to be a ſpeciall part of
z Iſa. 59,21. Gods covenant with his people, that z his words which he hath put in their mouth ſhall not departe out of their mouth, nor out of the mouth of their ſeede, nor out of the mouth of their ſeeds ſeede, from henceforth euen for ever.

5. But in the Aſſemblies of the Saincts the light of this grace ſhineth more clearly; for in them haue the ſcriptures been
y Act. 15,21 read and preached of old y everie ſabbath day; there all men haue not onely
x 1 Cor. 14,1 libertie, but are exhorted to deſire that they may x propheſie; that is, y ſpeak unto the church, to edifying, to exhortation, and to comfort: which is therefore
y verſe 3,4. z verſe 1,5. to be coveted z rather then other ſpirituall gifts, becauſe it tendeth both to the building up of the brethren, and con-
a 1 Cor. 14, 23--25. verſion of the unbeleevers, a and glorie of God thereby. All therefore that haue
b verſe 40. receiued this gift, may in b ſeemlines and order uſe and manifeſt it, for the profit of the whole and every member; being carefull, that it be done according to
c Rom. 12,6. c the proportion of fayth, and when any

ſpeake

ſpeake, that it be [d] as the words of God. And although a woman, in regard of her ſex, may [e] not ſpeak or teach in the church: yet with other women, and in her private familie, ſhe [f] openeth her mouth in wiſdome, and the doctrine of grace is in her tongue. So Marie [g] the propheteſſe, was guide to the women of Iſraell, in their ſongs of thankſgiving: ſo [h] Priſcilla at home, helped to expound the way of God more perfectly to learned Apollos; and was (togither with [i] other women) acknowledged of the Apoſtle Paul, to be one of his [k] fellow-helpers in Chriſt Ieſus. And the Lord both in thoſe dayes, and before, had furniſhed ſundry holy women with the gift of [l] propheſie, as he promiſed alſo by [m] his ſervant Ioel: to teach, that his graces are giuen unto all, as he ſeeth good to beſtow them; though there is a difference betweene the extraordinarie gift of propheſie, giuen but unto few; and the ordinarie propheſie or expoſition of ſcripture, which is commune with many.

d 1 Pet. 4, 10, 11.
e 1 Cor. 14, 34, 35.
f Pro. 31, 26.
g Exo. 15, 20.
h Act. 18, 25, 26.
i Phil. 4, 3.
k Rom. 16, 3.
l Luke 2, 36. act. 21, 9. exo. 15, 20. judg. 4, 4. 2 kin. 22, 14.
m Ioel. 2, 28, 29.

6. Aboue all other, the Officers giuen of Chriſt, for the work of the miniſterie,

o 1 Tim. 3, 1. 17.
p 1 Pet. 5, 1, 2.
q 1 Sam. 12, 23,
r Eph. 4, 11, 12.
s 2 Tim. 2, 15
t Ier. 23, 28.
y Act. 20, 27
x Leu. 10, 11
y Ier. 26, 2.
z Heb. 13, 17
a Ezek. 34, 2 1 cor. 9, 16.
b Ioh. 21, 15 16. 1 cor. 3, 2. hebr. 5, 12—14.
c Mat. 4, 33.
d Exo. 27, 20 21.
e Luk. 12, 42

the n Ouerseers of the Churches, are to studie and o labour in the word and doctrine, to p feede the flocks that depend upon them, to q shew them the good and right way, to r builde up the bodie of Christ, to s divide the word aright, to speake it t faythfully, to keepe v nothing back, eyther through negligence feare or flatterie, but to shew them the whole counsell of God, and teach them x all the statutes, which the Lord hath commanded, not y keeping back a word. These z watch for their peoples soules, as they that shall giue accounts; & necessitie is layd upon them, therefore a woe unto them, if they preach not the Gospel. These must haue care both of strong and weake, b of sheepe and lambs; to feede with strong meate or with milk, as their flock hath needе, and is c capable. Vpon these the charge lyeth, to d dresse the lamps of Gods law, from euening to morning, that they may alway burne in the Tabernacle of the congregation; to giue to the houshold, their e portion of meat in season; and to communicate this heauenly Manna with all the Israel of God,

God, that there may be an equallitie, as it is written; f *he that gathered much had nothing over, and he that gathered little had no lack.*

f Exo. 16,18

7. And together with the words of Gods eternall covenant, g these also dispense the seales of the same; by which the communion of the Saincts is more illustrated & confirmed. For by baptisme which is h one, we all are made i one in Christ Iesus. And as our fathers were all k baptised unto Moses, in the cloud and in the sea; so now under Christ, A by one Spirit, we all are baptised into l one body, whether we be Iewes, or Greeks, bond or free. Neyther can any man forbid water m from those which haue received the holy Ghost and faith; it is the n commune symbol and pledge of our salvation, and (like o circumcision,) the p seal of our righteousnes by fayth, euen the seal of Gods covenant to vs and q to our seede. The Supper also of our Lord, is to be distributed to all the Saincts that can r examine themselues, and discern his body therein by faith; and is an other seal, as of our union with Christ, whose

g mat. 28,19 1 cor. 11, 23 24.

h Eph. 4,5.
i Gal. 3, 27, 28.
k 1 Cor. 10, 2

l chap. 12, 13

m Act. 10, 47 & 8, 36, 37, 12.
n Matt. 28, 19. mar. 16, 16.
o Col. 2, 11, 12.
p Rom. 4, 11
q Gen. 17, 10 12, 13, 14. gal. 3, 14. act. 2, 38, 39.
r 1 cor. 11, 28 29.

flesh we eat, and drink his blood; so of our uniting together in his faith. For we (sayth the Apostle) that are many, are one bread and one bodie, because we all are partakers of one bread. Therefore must we come together for this communion, and tary one for another, that as brethren we may eat and drink & rejoyce together before the Lord; which he that refuseth, or neglecteth, is worthy to be rooted out from amongst his people.

f 1 Cor. 10, 17.

t cha. 11, 20.

v verse 33.

x Num. 9, 13

8. As the Saints have all a right and interest in the covenant of God, & seales of the same, wherein they have & hold communion together: so have and doe they also, in all other Christian spirituall duties, publick or private. For all the actions of the Church, being but a practise and performance of Gods Law; as the members have their portion in the generall, so have they also in the particulars: each one according to his place, calling, and measure of grace, given him from Christ the head. In the primitive church established by Moses, when publick actions were to be performed, the whole

whole congregation was assembled: as about the [y] making of the Tabernacle, & all the furniture for the service of God; at the ordination and authorizing of the [z] Priests and [a] Levites; at the first [b] making and [c] solemnizing of the covenant, at the [d] renewing of the same; and at the [e] repetition of all the Lawes & ordinances of the Lord. Vnto all and every of the Israelites, was commended the care and observation of all Gods statutes; that neyther all nor any of them, [f] man nor woman, nor familie, nor tribe, should forsake the Lord, nor suffer among them any roote to bring forth gall and wormwood; but playnly [g] rebuke their neighbour when he synned in private, or testifie against him [h] in publick if they could, and there were needs; to [i] bewray and execute judgment upon open and notorious malefactors; even the leprous and unclean; though the triall of them apperteyned to the [k] Priests; yet all the children of Israel were to looke that such were removed out of the host; yea the care of the Priests purity in their administration, apperteyned [m] to all the

[y] Exo. 35, 1, 4. &c.
[z] Lev. 8, 3, 4. &c.
[a] Num. 8, 9, 10, 20.
[b] Deut. 5, 2, 3, 22.
[c] Exo. 24, 3, 4. &c.
[d] Deu. 29, 10 11, 12.
[e] Deu. 1, 1. &c.
[f] Deu. 29, 18
[g] Lev. 19, 17.
[h] chap. 5, 1.
[i] Deu. 13, 8. Lev. 20, 2, 4.
[k] Lev. 13.
[l] Num. 5, 2, 4
[m] Lev. 21, 1 8, 24.

people. And long after, both in [n] counsels, & in the redressing of publick evils & trespasses, all Israel indifferently, had their hand and presence; as the scripture sheweth. *Ezra. 10. 1. 9. 12. &c.*

9. The churches in the Apostles dayes had also the like right and libertie, for the multitudes of beleevers, were both beholders and actors in the commune affayres; as at the [o] choise and ordination of church-officers; at the [p] deciding of questions and controversies; at the [q] excommunication or casting out of impenitent synners; at the [r] choise & appointment of men, to cary the grace or benevolence of the Sainets, to their needy brethren; at the receiving & reading of the Apostles [s] Letters; and generally, in the publick [t] communion & fellowship of the Apostles, & one of another. They were also willed to exhort, & admonish [v] each other; even the [x] Officers of the churches; to [y] mark deligently, & avoyd, the causers of division and offences; and to looke that [z] no roote of bitternes sprung up and troubled them, least thereby many should be defiled.

n 2 Chro. 30, 2, 21, 23.

o Act. 1, 15, 16--23. and 6, 2, 3, 5. and 14. 23.

p Act. 15, 2, 4, 6, 7, 12, 22, 23. & 21 22. 1 cor. 6, 2. &c.

q mat. 18, 17 1 cor. 5, 4 5, 13.

r 2 Cor. 8, 19 1 cor. 16, 3.

s Rom. 1, 7. 1 thes. 5, 27.

t Act. 2, 41, 42, &c.

v 1 Thes. 5, 14 2 thes. 3, 14, 15.

x Colo. 4, 17

y Rom. 16, 17.

z Heb. 12, 15

These

10. These and the like privileges in the faith and practise of the Gospel, are permitted to all Saincts in all churches; which they must use in all [a] sobrietie, order, & peace: not presuming aboue their calling, place, or mesure of understāding; nor abusing their libertie to the trouble or annoyance of their brethren. And therefore [b] Elders or [c] Governours are set to rule the people, and together with the other Officers to weild the churches affaires. By which means confusion is avoided, & order observed in the Assemblies; as was in the primitiue churches, where the Overseers and publick Ministers, [d] propounded, discussed, and carried matters in seemelines & peace. These guides are to [e] be heard, reverenced, and submitted unto in the Lord; they attend to the publick service of the church, and are as the hand, mouth, and eyes of the same; by such God of old [f] signified his will to the people; and by such [g] Christ gaue admonition to the churches in Asia, when he directed his Epistles to the Angels, whose contents concerned & were to be signified unto the whole [h] churches.

a Rom. 12, 3, 16. 1 Cor. 14 33, 40.

b 1 Tim. 5, 17.

c 1 Cor. 12, 28. Act. 20, 17, 28.

d Act. 1, 15. & 15, 6, 7, 13.

e Heb. 13, 7, 17.

f Exod. 19, 3 7, 8.

g Rev. 2, 1, 8 12, 18. & 3 1, 7, 14.

h Rev. 2, 7, 11, 29. & 3, 6, 22.

ches. And these Overseers, that thus go before, help, direct, and govern their brethren, are not to impeach their freedom or power in any thing: for be they never so great they are not their owne, but i the Churches to whom they administer, the churches being Christs; and Christ Gods.

i 1 Cor. 3, 22, 23.

11. And although God hath oftentimes called to the work of his Ministerie, men that were unlearned; as Peter, & Andrewe, and others, that were k fishermen, Amos a l heardman, and sundrie the like; and so can still (if it please him) make simple unlettered men, publishers of his Gospel, & teachers to his church: yet finde we in the scriptures, that the Church hath had some trayned up in studie and learning; by meanes whereof (God prospering their endeavours) they might be fitte to teach and governe the Church of God. The Levites that were taken in m stead of the first-borne of Israel, and giuen as a gift to the Lord, to doe the service of the Tabernacle of the Congregation: were trained up from their youth, to execute their n ministeriall

k Mat. 8.
l Amos 7, 14

m Num. 3, 17 18. & 18, 6.

n Num. 8, 24 1 chron. 23, 24, 30.

actions,

actions, to play on instruments, and sing songs of praise unto the Lord; likewise in studie of the scriptures, for they were to o teach Iaakob Gods judgments, & Israel his law, & thereby to p turne many from iniquitie. And their trayning up & information, was under the hand of their q fathers and governours. These all, that they might attend to the work of their ministerie, had therefore r no part nor inheritance among their brethren, the Israelites, in the land of Canaan, in manuring whereof to spend their time and labours; but had their liuelihood from the Lord, by the tithes, first-fruits, and oblations of Israel; that they might be s incouraged in the Law of the Lord. Besides these, there were in Samuels dayes and after, others, called the t sonnes of the Prophets, (as well v maried men as others,) which had information, direction, & government by x other ancient Prophets and fathers in Israel. And these sonnes of the Prophets, assembled y in bands or companies, & had instruments of musick, (as was the manner of z Gods service in those daies,) praysing the Lord

o Deu. 33, 10.
p Mal. 2, 6.
q 1 Chro. 25, 6.
r Deu. 18. 1, 2.
s 2 Chro. 31, 4.
t 1 Sam. 10, 5.
v 2 Kin. 4, 1.
x 1 Sam. 19, 20.
y 2 Sam. 10, 5. and 19, 20
z 1 Chr. 25, 1 2, 3, &c.

and

and propheſying by the ſpirit of God, that came & proſpered upō them. Theſe beſides their ordinarie buſines, were ſometimes of God, ſometimes of other Prophets imployed in ſpeciall affaires and meſſages. In many places in Iſrael were there ſuch holy companies, as at Gods hill, Kirjath-jearim; at Naioth in Ramah; at Bethel; at Gilgal; at Iericho; and at mount Ephraim: and like it is, that in many cities of the other tribes there were ſuch alſo. In the Chriſtian Churches planted by the Apoſtles, were alſo Prophets, and the exerciſe of propheſie, by other then officers of the churches; which prophets orderly ſpake in the publick aſſemblies, unto edifying, and to exhortation, and to comfort. And for this, more then for any other ſpirituall gift, all the members of the church are exhorted to labour, that ſo the church may be builded, & able men for officers may be founde, when needs requireth: and onely women are exempted by the Apoſtle, from publike ſpeaking in the churches in this exerciſe. According to which patterns, all chur-

a 2 Kin. 20, 25
b 2 Kin. 9, 1.
c 1 Sam. 10. 5
d 1 Sam. 19, 20.
e 2 Kin. 2, 3.
f chap. 4, 38
g chap. 2, 5.
h cha. 5, 22.
i Rom. 12, 6 7. 1 theſ. 5, 20. act. 13, 1 1 cor. 14.
k 1 Cor. 14, 29, 30.
l verſ. 3.
m verſ. 1, & 5, and 39.
n ver. 34, 35

ches and people in them ſhould covet, & indeavour for this grace, that ſome among them may be trayned up and imployed in ſtudie of the ſcriptures: that ſo there may be due furniſhing of the miniſterie, and building up of the body of Chriſt, to his praiſe, and his peoples ſalvation.

CHAPTER XIX.

Of the Communion of the Saincts in civill things and humane.

VNTO the aforeſaid ſpiritual communion among the Saincts, is adjoyned an outward humane ſocietie, for things concerning this life, and the help, comfort and peace of the ſame. This we may refer unto three heads; the one of Families; the other of Policies or Cõmuneweales; the third of generall duties of loue and friendſhip, which nature it ſelfe teacheth and religion confirmeth among Gods people.

2. Families haue their foundation in marriage

a Heb. 13, 4. mariage; which as it is a honorable among all men, so chiefly among the
b Mal. 2, 15 saincts; who thereby haue a b godly seed,
c 1 Cor. 7, 14 whereas the children of the wicked vnbeleevers are c vnclean. This state of life,
d Gen. 2, 18, 22, &c. God d ordeyned in Paradise, whiles Adam was in his perfection, for mutuall
e Gen. 1, 28. help and comfort, and for e propagatiō of mankind. And after the transgressiō,
f Gen. 4, 17. &c. it was continewed, as in f the world, so in the gchurch, both for the causes aforesayd, and for the obteyning of that promised
g Gen. 4, 25, 26. & 5, 3, 9 12. &c.
h Gen. 3, 15. & 15, 3, 4, 5. act. 3, 25. h seede that should bruise the Serpents head, and bring blessing vpon all families of the earth. And vntill that seede, (which was Christ,) came; our Fathers generally embraced that kind of
i Deu. 25, 5, 6. &c. gen. 30, 1. 1 Sam. 1, 6. Luk. 1 13, 25. life, and i thought it a dishonour to die childlesse: and since that time, it hath still beene kept in, and sanctified vnto the church, to such as saw good, or had
k 1 Cor. 7, 2 9, 5. 1 Tim. 5, 14. neede so to liue; k both for the avoiding of sinne, & for other help and comfort which that estate affordeth. But they
l 1 cor. 7, 7. which haue from God, l the gift to conteyn their vessels in holines and honour without mariage, and which addicting them-

n themſelues to the ſervice of Chriſt, finde it beſt for avoyding the burdens & o cares of this life, to keepe themſelues ſingle, in virginitie or widowhood; are counſelled by o Chriſt and his Apoſtle ſo to reſt. Yet if any mary they p ſinne not; onely they muſt ſo liue as q if they were not maried, & ſo uſe al other worldly things, as if they uſed them not, becauſe the faſhion of this world paſſeth away. And in their marying, they muſt haue care not to match themſelues in an vnequall yoke with vnbeleevers, (for that r hath alwaies beene reproved,) but onely ſ in the Lord: though if they be maried to vnbeleevers before they are called to the faith, they muſt not then t depart, or put away.

3. The faithfull man & woman thus faſtned in wedlock, are v heyres together of the grace of life; and ſo ought to liue in peace and loue, the wife x being ſubject to her husband (whoſe y glory ſhe is) as vnto the Lord. Their fellowſhip as it is in z ſpirituall duties, ſo alſo in humane; ſuch as be a living and converſing together; b education of children, government

m 1 Cor. 19, 12. 1 Tim. 5, 11. Luke 2 37.
n 1 Cor. 7, 32 33, 34.
o Matth. 19, 12. 1 Cor. 7, 37, 38, 40.
p ver. 28, 36
q ver. 29, 31
r Gen. 6, 2, 3 &c. & 27. 46. Deut. 7, 3. 1 Esd. 9, 2, 2. Mal. 2, 11 12.
ſ 1 Cor. 7, 39.
t verſ. 10, 12 13, 16.
v 1 Pet. 3, 7.
x Eph. 5, 22. 1 Pet. 3, 1.
y 1 Cor. 11, 7. z 1 Pet. 3, 7.
a Gen. 2, 24. Matth. 19, 6. 1 Cor. 7, 3.
b Epheſ. 6, 4 1 Tim. 5, 10.

vernment [c] of ſervants, and ordering of the familie; joynt [d] labour and diligence for their liuelihood; & all other offices, whereby their mutuall loue, help, and comfort may be mainteyned, in this honorable ſtate of life, which to forbid any Chriſtian, is a doctrine [e] of Divils; and which is a ſhadow [f] of that myſticall and heauenly communion betweenChriſt & his church, whiles the man loveth and cheriſheth his wife as [g] his owne body, the woman again loveth, [h] feareth, and obeyeth her husband. This ſocietie endureth [i] untill death, and can not be diſſolved except [k] for adulterie, for which treſpaſſe if the magiſtrate inflict not death, according [l] to Gods law; the iniuried perſon may [m] lawfully divorce & put away the offender.

c Col. 4,1. pro. 31,15. d 2 Tim. 5,8. prov. 31,16. 27-19, &c. e 1 tim. 4,1, 3. f Ephe. 5,23, 25. g ver. 28,29. h verſe 33. i Rom. 7,2. k Mat. 5,32. l Lev. 20,10 m Num. 5, 31. mat. 19, 7,8,9.

4. The next in the family, are children; which as they are the [n] inheritance and wages of the Lord, ſo muſt they be [o] brought up and nourtured in his feare; for they are [p] his, and [q] holy from the womb. And becauſe fooliſhnes [r] is bound in the harts of children, therefore; the parents are to govern [ſ] and correct

n Pſal. 127,3 o Eph. 6,4. pſal. 78,3,4, 6,7. p Ezek. 16,21 q 1 cor. 7,14. r Pro. 22,15. ſ chap. 23,13, 14.

rect but without [t] provoking them to wrath, least they be discouraged. For them are parents also to [v] store up & provide for their maintenance, [x] mariage, & other necessities, what in them lieth; the children againe [y] honouring and obeying their fathers & mothers in the Lord; and [z] recompensing them, (if they can and there be neede,) in their old age & povertie. And they that shal [a] smite curse, or blaspheme their parents, or stubbornly refuse to obey them; are for such unnaturalnes, to die the death.

t Colos. 3, 21
v 2 Cor. 12, 14. Gen. 25, 5, 6.
x Gen. 24, 3, &c. exo. 22, 17. deut. 7, 3
y Ephe. 6, 1, 2
z 1 Tim. 5, 4. prov. 23, 22.
a Exo. 21, 15 17. Mat. 15 4. pro. 20, 20
b Deu. 21, 18 20, 21.

5. Servants are the last in the familie, inferior unto children both [c] in durance and fidelity, yet as their fellowship may be in the faith, for which their maisters should regard them [d] aboue servants, even brethren beloved: so in civill societie they are notwithstanding to be in [e] subjection to their maisters, faithfull and pleasing thē in all things. Of these, there be two sorts, 1. Free or hired servants; 2. and Bondmen or Slaues. Of the first sort were the poore Israelites, which [f] sold or hired out themselues for necessitie to their brethren, or were chaffred by their

c Iob. 8, 35. heb. 3, 5, 5.
d Phile. 1, 16
e Tit. 2, 9, 10
f Lev. 25, 39

g 2 King. 4. 1 creditors. These were to be wel intre-
h Lev. 25, 43 ted like brethren; h not overruled with
cruelty, they were to be i smissed in the
i Exo. 21, 2. seuenth, or at furthest in the fifth yeare
k Lev. 25, 40 k called the Iubilee. And when they
41, 54. went out, they were to be l liberally re-
l Deut. 15, 13 warded with their maisters goods. Of
14. the latter sort were the heathens, either
m Lev. 25, m bought with price, or conquered by
44, 45. battle; which remayned servants alwaies
themselues & their seede after them. Ser-
vitude, especially bondage, is a iudgement
of God upon the world for sinne, in-
n Gen. 9, 25, flicted upon Cham n posteritie as a
26. curse; yet is the curse by Christ taken
o Gal. 3, 28. o way, in whom the bond and the free are
one. And this was the case of many
strangers in Israel, as of the Gibeonites
the offspring of Canaã, upon whom their
p Iosh. 9, 23. fathers p curse for outward slaverie was
inflicted, which they cheerfully q under-
q vers. 25, 27 went, and had Gods favour and blessing
upon their soules; they serving him, and
he continewing them, (though Saul
r 2 Sam. 21, sought to roote them out,) and r puni-
1, 2, 3, &c. shing all Israel for their injurie. The like
was also to be seene in others of the

progenie

progenie, whom Solomon subdued under [f] servile tribute, and whose children remayned among the Israelites after the captivitie of Babylon, (as did also the Nethinims of Gibeon,) and were named *the sonnes of Salomons servants*. When such bondmen are brought to the faith of the Gospel, their civill servitude is not thereby at an end, no not though they haue [v] beleeving maisters; but they are still to giue honour, and do service, euen [x] heartily as to the Lord and not to men; for they serue [y] the Lord Christ in that estate, & are his [z] freemen therefore they should not [a] care for this yoke, yet if they may be free, they should use it rather. The maisters, are [b] to do unto their servants that which is just and equall, knowing that they also haue a maister in heauen: they may [c] chasten them but not oppresse them, nor contemne their judgement, [d] when they contend with them. Thus servants notwithstanding their freedom in the faith, are to be in subjection, and [e] humble themselues under the hand of their gouernours; they are to obey in [f] labour & attendance, in service [g] at home

[f] 1 Kin. 9, 21.
[g] Nehem. 11, 3. & 7, 60.
[v] 1 Tim. 6, 2.
[x] Coloss. 3, 22, 23.
[y] verse 24.
[z] 1 Cor. 7, 22.
[a] verse 21.
[b] Coloss. 4, 1.
[c] Gen. 16, 6.
[d] Iob 31, 13.
[e] Gen. 16, 9.
[f] Luke 17, 7, 8, &c.
[g] Gen. 24, 2, 4.

h Gen. 14, 14 15. or abroad, in peace h or in war; & both maister & servant are to keepe commnió together in their holy faith, (wherein is i no respect of persons,) without oppression, frawd, murmuring, or debate; till they end their dayes in peace, & come to the place appointed for all the living; where smale and great do lodge together, and k the servant free from his maister.

i Sam. 2, 1.

k Iob 3, 19.

6. This much of families, which being wel ordered, and conjoyned in the faith of Christ, are as litle churches, so called by l the Apostle; and ought to haue care, whatsoever be done in others, that m Gods true worship be continewed in them. The second sort of humane societie, is in Policies or Commune weals; which may be diversly constituted, lesser or greater, and under sundry sorts of government. As many families compact together in one n tribe; many tribes in one o nation or kingdome; many kingdomes in p one Empire; & these menaged by one or by many; by q Princes, r Senatours, s Iudges, t kings or v Kæsars, as God shall dispose, and the publick states see best.

l Rom. 16, 5. 1 cor. 16, 19.

m Iosh. 24, 15. gen. 35, 2

n Num. 1, 18 20, 22. &c.

o Exo. 19, 6. act. 10, 22.

p Ezr. 1, 2. luke 2, 1.

q Num. 7, 2. 1 ch. 11, 16, 17.

r Act. 13, 20.

s verse 2.

v Act. 25, 11 12.

For

For [x] all powers are of God, whatsoever be their names, titles, dignities, or formes of regiment, and when or howsoever they be altered at the discretion of man, (in respect whereof they are called [y] *humane* [z] *creations*, or *ordinances*,) they are to be submitted unto for the Lords sake. And this though they be unbeleevers; how much more if they also beleeue, & haue brought their glorie to the Church of Christ, and haue their [a] portion in the holy land.

7. These magistrates if they be freely chosen of the church, must be of their [b] brethren, [c] men of wisedome & good conscience, who must judge all causes [d] aright, and govern the people in justice, and in the feare of God: whom the Congregations are to honour, submit unto, & reuerence, [e] in deede, word, and gesture, as to the Lord; for [f] the word of God is committed unto them, and they therefore are called [g] Gods. This subjection is due unto all, whither [h] unto the King as to the supperior, or unto the Governors, as they that are sent of him. It must be both openly and [i] secretly, euen of

x Rom. 13, 1.
y 1 Pet. 2, 13
z. or creatures vbi s.
a Ezek. 48, 21
b Deu. 17, 15
c ch. 1, 13, 15 &c.
d 2 Sam. 23, 3.
e Psal. 72, 9. 138, 5. rom. 13, 6, 7. jude verse 8.
f John. 10, 35.
g Psal. 82, 6 exod. 21, 6.
h 1 Pet. 2, 13 14.
i Eccl. 10, 20.

k Rom. 13,5 k conscience, and not for fear of wrath onely. The communion of the faith, is not a cause, why either princes should forsake their place, titles, or dignities; or the people shake off their subjection.

1 verse 1,2,3 For seeing Magistracie is still Gods l ordinance; none are meeter to execute it, to haue his word and sword committed to them, to carie his titles, and to judge in his congregation, then his owne servants m furnished with his spirit. And seeing it is still his n ministerie for the good of his people, the punishment of malefactors, & praise of weldoers; none can better performe this durie, and be o nourising fathers & mothers of Christs church then Christians. Kings are not to p cast away, but p bring their glorie and honour to Ierusalem, (as the gentiles do their q riches,) and themselues to r minister thereunto.

m 2 Chro. 1, 10. 13. num. 11, 17.

n Rom. 13, 4 6.

o Isa. 49. 23.

p Rev. 21, 24.

q Isa. 60. 5, 6 9, 11.

r verse 10.

& In which ministration, they both s mainteyn & conserue the true religion of God according to his word, and reforme things amisse, in themselues and their subjects, (as is t before touched:) & also mainteyn civill peace, by executing

s Ezec. 45, 17

t Chap. 17. sect. 10.

mercie

v mercie and judgement, x justifying and delivering the poore & needy, & y beating downe the oppressor. Such magistrates z are eyes to the blind, feete to the lame, fathers to the poore, whose cause when they know not, they seeke out diligently, breaking the jawes of the unrighteous man, and plucking the prey out of his teeth. And as their sword preserveth peace at home, so a it resisteth injuries from abroad, that they are not onely ornaments of commonweals, but their safety and strength under God; and may well be called, (as the Prophets name them,) the b *Shields of the world*. For which cause, all Christians as they may (by c Pauls example) be partakers of the benefit of their lawes, so ought they to do they owe homage, service, & subjection unto them, should allow them maintenance, pay them tributes, and other like duties, in recompence of their cares, labours, and employments: that so mutuall peace and concord in the communion of the saints, may all manner wayes be conserved.

v Psal. 101, 1
x Psal. 82, 3, 4.
y Psa. 72, 4.
z Iob 29, 15 16, 17.

a Iudg. 11, 27, 29. &c. 2 Chro. 32, 1, 2, 5, 6. &c.

b Psal. 47, 9 and 89, 18. Hos. 4, 18.
c Act. 22, 25 28. & 25, 10 &c.
d Rom. 13, 1-5, 6.

9. There remayneth yet an other

sort of civill dutles among the Saincts, generall unto all, maried or unmaried, bōd or free, magistrate or subject; which are, loue, mercy, relief, kindenes, courtesie, and many other the like sociable actions, at all times to be performed, of all persons as there is occasion, and according to their power and place. For
e 1 Thes. 5, 12,13, Christians are to haue care of those e that labour among them, are over them in the Lord, & admonish them; that they haue them in singular loue for their works
f 1 Cor. 9, 11 sake; and let them f reape their carnall things which sow unto them spirituall.
g Deu. 12, 19 For God which willed Israel to beware g that they forsouke not the Levite, as
h Iosh. 14, 27 long as they lived upon the earth, h because he had neyther part nor inheritace
i chap. 33, 10 with them, but was busied, in i teaching them the law, and other ministeriall actions,
k ch. 10, 8, 9. k for which the Lord himselfe would be his inheritance: hath also ordeyned,
l 1 Cor. 9, 14 l that they which preach the Gospel, should liue of the Gospel. And seing for the service of Christ in that warfare,
m 2 Tim. 2, 4 m they intangle not themselues with the affayres of life, because they would

please

please him that hath chosen them to be soldiers: they should haue [n] their wants supplied by the church, that they be not forced to war [o] at their owne cost; but may eat of the milk of the flock which they feede, and be made partakers [p] of all their goods; which will not onely be an incouragement to them in their ministerie, but also turne to the great good of such as relieue them, as it is written, *ye [q] shall giue unto the Priest the first of your dough, that he may cause the blessing to rest upon thy house.* And together with them, the poore, the strangers, the fatherlesse, & the widowes, (as was the manner [r] in Israel,) are also to be releived; to them we must [s] open the hand & lend sufficient for their needs, and that without [t] grudge of hart and euen freely, [v] looke ing for nothing againe, but expecting a blessing and reward from God. Pilgroms and strangers are [x] to be harboured; our brethren in bonds [y] to be remembred, as though wee were bound with them; [z] the naked to be clothed; the hungrie soule filled; the sick and distressed, to be visited, tended, and comforted; & all other

n Philip. 4, 15, 16.
o 1 Cor. 9, 7.
p Gal. 6, 6.
q Ezek. 44, 30.
r Deu. 24, 19
s Deu. 15, 8.
t verse 10.
v Luke 6, 35
x Heb. 13, 2.
y verse 3.
z Isa. 58, 7. Iob 31, 16, 17, 18, 19. mat. 25, 35, 36. Iam. 2, 27.

good works, which are to be done unto all men, [a] especially to them which are of the houſhold of faith. For theſe works of mercy, are better [b] then ſacrifices; they are odours that ſmel ſweet, a ſacrifice acceptable and pleaſant to God, who can make [c] all grace to abound towards us; that we alwaies having all ſufficiencie in all things, may abound in every good work, to an everlaſting memorie of our juſtice, the [d] prayers of the Saincts for us, with prayſe and thanks unto God for his unſpeakeable gifts. Theſe humane duties, are ſo united unto true religion, as God of old commanded them on his Sabbathes & ſolemn [e] feaſts; Chriſt hath ordeyned [f] Deacons in his Church, and other Helpers for this miniſtration; beſides the generall care of all the faithfull, and on every [g] firſt day of the weeke, (which were dayes of the Churches [h] aſſemblies,) ſuch care & proviſion for the poore was made, yea when occaſion ſo required, the Chriſtians [i] ſold their poſſeſſions and goods, and parted them to all men, as every one had neede; which work the [k] Apoſtles themſelues a while looked

[a] Gal. 6, 10.
[b] Hoſ. 6, 6. 1 Phil. 4, 18.
[c] 2 Cor. 9, 8, 9.
[d] Deu. 25, 14 15, 26.
[e] Deu. 16, 11 14. Nehem. 8 10.
[f] Act. 6, 1, 2. Rom. 12, 8. & 16, 1. 1 tim. 3, 12. and 5, 9, 10.
[g] 1 Cor. 16, 2, 2.
[h] Act. 20, 7. 1 Cor. 10, 19.
[i] Act. 2. 45.
[k] Act. 4, 34, 35, 37.

looked unto. Good therefore and comfortable is it for all the Saincts that haue this worlds good, to do good and to distribute, l becauſe with ſuch ſacrifices God is well pleaſed; that they be rich in good works; and redy to communicate; that with the godly Tyrians, m their occupying and their gain may be holy unto the Lord; whiles they hoord it not up, nor keepe it in ſtore, but let it be for them that dwell before the Lord, for foode & clothing: by this meanes n laying up in ſtore for themſelues, a good foundation againſt the time to come, that they may obteyn eternall life.

10. Concerning other Chriſtian offices, ſpeciall regard muſt be had in all our actions of reuerence and loue; for towards ſuperiours, and the aged, men muſt ſhew all honour, in giuing them their o titles of dignitie, when they ſpeak or write unto them, p riſing up, & bowing down before them for honour ſake; they may not q rebuke, but exhort them as fathers, they are to giue them r the upper places; and ſuffer them ſ firſt to ſpeak in cauſes; and they againe are kindly to

l *Heb.* 13, 16.

m *Iſa.* 23, 18.

n 1 *Tim.* 6, 18, 19.

o *Luke* 1, 2. *Act.* 26, 25. 2 *Iohn* 1.

p *Leui* 19, 32. *Iob* 1, 10. 28. *Ruth.* 2, 10.

q 1 *Tim.* 5, 1. 1 *Iam.* 1, 24, 25.

r *Luke* 14, 7, 8, 9, 10.

ſ *Iob* 32, 4, 6, 7.

intreat

intreat the younger ſort as [t]children & as brethren; yet as they may deſerue [u]ſharply to rebuke alſo. Amongſt all there ſhould be, in behaviour, ſeemlines and [x]courteſie; in giving honour, [x]to go one before another; [z]ſaluting, kiſſing & [a]embracing of friends, as there is occaſion. In words, [b]ſoftnes, meeknes and gentlenes towards all, without [c]bitternes or wrath, clamarous or evill ſpeaking: euen then giving good words, and bleſſing, [d]when we are reproched. In actions; dealing [e]friendly, ſimply, faithfully; neyther by force [f]oppreſſing nor by fraud, deceiving our brethren in any thing; ready to [g]giue, lend, or pleaſure them any way; and unto euerie honeſt action [h]easie to be intreated; [i]rejoycing with them for their joy, and mourning for their ſorow. Nourishing good will by [k]affabilitie, ſociablenes, [l]lowlye riage, [m]louefeaſts, and rejoycing together; that the bond of peace may by all good and lawfull meanes be preſerued amongſt us during life; and when we are parted by death, the living to [n]cary and accompany the dead unto the graue.

t 1 Ioh. 2, 12. Philem. ver. 9.
u 1 Tim. 5, 1. v Tit. 1, 13.
x Rom. 12, 10. Num. 32, 6. 7--14.
z Eph. 4, 32. a Rom. 12, 10.
b 1 Theſ. 5, 26 1 Cor. 16. 20, 2 Act. 21, 6. b Tit. 3, 2. Gal. 5, 23.
c Eph. 4, 31.
d 1 Pet. 3, 9.
e 1 Cor. 16, 14 Prou. 18 24. 2 Cor. 1, 12. 1 Tim. 5, 11.
f 1 Theſ. 4, 6.
g Mat. 5, 42.
h Iam. 3, 17.
i Rom. 12, 15.
k 1 Pet. 3, 8.
l Rom. 12, 16.
m Iude 12. Act. 2, 46.
n Luke 7, 12 2 Sam. 3, 31. &c.

11. In

11. In this maner men carying themselues, towards God whom they serue with reuerence and with fear, & adore in spirit & trueth; also to their neighbours, with whom they are coupled in peace & amitie: the [o] blessings of the Lord, as the ayn & showrs from heauen, are powred upon them; [p] his owne tabernacle & gracious presence, and the [q] joyfull shout of a king is among them; & he will [r] glorifie the place of his feet. Against all forreyn enemies he will defend them, making [s] the barrs of their gates strong; salvation will he [t] set for walles and bulwarks; euen himselfe will be a [v] wall of fyre round about them; that they shall dwel [x] in the tabernacle of peace in sure dwellings, and in safe resting places: He will cloth them [y] with garments of salvation, will cover them with the robe of righteousnes; and adorne them with his graces, as a bride garnisheth her selfe with her jewels. Here will he make unto all people, [z] a feast of fat things & full of marow, a feast of wines fined and purified; feeding them [a] with the fat of wheat, and filling them with honey out of

o Ezec. 34, 26
p Levit. 26, 11, 12.
q num. 23, 21
r Isa. 60, 13.
s Psal. 147. 13.
t Isa 26, 1.
v Zech 2, 5.
x Isa 32, 18.
y cha. 61, 10
z cha. 25, 6.
a Psa. 81, 16

b Isa 62,3. of the rock. Sion shall be b a crown of glorie in the hand of the Lord, & a royall diademe in the hand of her God; and
c verse 5. as a c bridegroome is glad of the bride, so will he rejoyce over her; and she againe shall joy in him, and prayse his name,
d Ps. 148,14 because d he hath exalted the horn of his people, which is a prayse for all his Saincts, euen for the sons of Israel, a people near unto him.

Pray for the peace of Ierusalem: let them prosper that loue thee. Psal. 122, 6.

Chapter XX.

How the Communion & peace of the Saincts is hindred by enimies without.

Although the Church hath received such grace and glorie, from
a Ps. 84,11 the Lord God her a Sun and sheild, that
b Ps. 48,4, 5. she may well be an b astonishment to the kings of the earth, and wonder of the
c Rev. 12,1. world; as having c the Sun for her clothing, the moone for her footstoole, and

the

the twelue ſtarres for a crown upon her head, whiles by faith & holines ſhe hath [d] put on Chriſt, the [e] Sun of righteouſnes that is riſen unto her, as ſhe hath learned him of his [f] Apoſtles; and is hereby advanced to heauenly dignity, that euen her [g] converſation is in heauen, ſo as ſhe loueth no more [h] this world, of which ſhe her ſelfe [i] is not, & the [k] faſhion whereof paſſeth away: yet forasmuch as ſhe hath both in her owne body, [l] paines of childbirth; whiles ſhe is in trauail to bring forth Chriſt, which by the preaching of the Goſpel is [m] formed in her; & without herſelfe, Satan (for his fiercenes a [n] dragon) [o] perſecuting her in wrath, & warring with the remnāt of her ſeed, gathering his ſoldiers which ar [p] as the ſand of the ſea, to compaſſe about the tents of the Saincts, the beloued citie; it ſhall be therefore good, that we take a view of theſe troubles and aſſaults, learn of God the end and uſe of them, & how we may either eſcape or ouercome them, leaſt we be offended, and our faith fayl.

d Rom. 13, 14
e Mal. 4, 2.
f 2 Pet. 3, 2.
g Philip. 3, 20
h 1 Ioh. 2, 15
i Ioh. 17, 14
k 1 Cor. 7, 31
l Rev. 12, 2.
m Gal. 4, 19
n Rev. 20, 2
o ibid. 12, 13 17.
p ch. 20, 8, 9.

2. That old crooked ſerpent, the enemy of mans ſalvation, perceiving the

uniting

uniting and communion of the Saincts, to be a great help & furtherance of their happines; a prayse to their God, a damning to the world, & a comfort to themselues: doth therefore bend his utmost might & malice against this brotherhood that he may dissolue the same. He stirreth up the wicked multitudes, like the rageing waues of the sea, that fome out myre & durt, to belye & blaspheme the trueth and witnesses of Christ, accusing them of q noveltie, heresie, sedition, treason, and rebellion. He further kindleth this fyre, by his r false Prophets, that cease not to inveigh against, and calumniate this little flock; and by their abused wit and learning, to proue & perswade that they are as bad or worse then they be reported of, both for their faith towards God, and loyaltie to the princes of the earth. Which princes, also, for like s malice in themselues, or for that they t feare the losse or impeachment of their honour and dignities; or because they loath v the bonds and yoke of the gospel; or x for to gratifie their people and subjects; are readie to turn the dint of

q Act. 17, 18 & 24, 5, 14. Ezech. 6, 6, 7
r Amos. 7, 10 Ier. 23, 2. Iob 29, 7, 22.
s 1 King. 22, 8
t Num. 22, 3, 4. Mat. 2, 3.
v Psal. 2, 3.
x Act. 12, 3. & 24, 28.

of their ſword, (wherewith they ſhould conſerue the trueth & peace of Chriſtian religion,) againſt the Saincts, and eſpecially their communion and aſſemblies; which ſeeme moſt dangerous, and are indeed terrible to the world, as y an armie with banners. y Sang. 6,3.

3. Hereupon they thinke to z worke wiſely, if any way they can hinder the propagation and increaſe of the church; whither by privie oppreſſion, or open perſecutiō: though the wiſdome of God hath ſayd, a *Surely it is not good to condemn the juſt; nor that princes ſhould ſmite for equitie.* Eſpecially the b men-children, the teachers, guides, and principall of Chriſts flock, are moſt maligned, and expoſed to their tyrannie: though ſometime neither women nor infants, can be exempted from their rage and crueltie. For which, theſe civill polities, with the heads and governours of them; unto whō erewhile it was ſayd, c *Ye are Gods, and ye all are children of the moſt high*, are now become more baſe then any men; and are called in holy ſcripture, d *Lions, Wolues, Beares, Libbards, Wild-bores*; and foxes

z Exod. 1,10

a Pro. 17,15

b Exod 1,16 22.

c Pſal. 82,6.

d zeph. 3, 3. Prou. 28,15 dan. 7,4,5,6 pſal. 80, 13. luk. 13,31,32

e Dan. 7,7, 8. rev. 13,1, 2. foxes: euen pourtrahed out by e monstrous, savage, and deformed beasts; for such their barbarous havock, & misusage of the Saincts.

4. For loe, in their malignant hearts they fret against f the people of God, and against g the holy covenant; with their mouthes they speake evill, euen h marveilous and presumptuous things, i blaspheming Gods name and tabernacle, and them that dwell in heauen; with their hands and hornes they smite & push the poore flock of Christ, k spoyling them of their goods, banishing them out of their dominions, casting them into prisons and dungeons, feeding them with bread of adversitie and water of affliction; devising all cruell and exquisite torments, to make their death miserable, l racking, stoning, hanging, hewing in peeces, burning in fire, casting to wilde beasts, and many moe horrible tortures; as the Lambs of Christ haue felt in all ages; whiles children haue been brought m from the womb to their martyrdome; and n women with child, ript up in their unnaturall crueltie.

f Num. 22,3
g Dan. 11,30
h verse 36. & chap 7,8.
i Rev. 13,6.
k Heb. 10,34 rev. 1,9. jer. 38,6. 1 kin. 22,27. act. 8,3.
l Heb. 11,35, 36, 37. dan. 3,19,20. and 6,16.
m Exod 1,22 mat. 2,16.
n 2 King. 8, 12.

5. By

5. By this meanes, the communion of the Saincts is oft times dissolved and [o] scattred; their shepheards and watchmen [p] apprehended & killed; the whole flock pursued, as [q] sheepe appointed to the slaughter. Some for feare denye and forsake the faith, and are [r] compelled to blaspheme. Some by flatterie are [s] caused to sinne, and wickedly breake the holy covenant, and to be the betrayers of their brethren. Such as escape these evils, sometime [t] wander up & down in sheepskins and goatskins, destitute, afflicted, and tormented, in desarts and mountaines, in dennes, and caues of the earth. Thus, waters of a full cup are wrung out unto them; and now the [v] waies of Sion lament, because no man commeth to the solemne feasts; for [x] the dayly sacrifice (whereby they were wonte publickly to worship God,) is taken away, and abominable desolation put in the place. The [y] sanctuarie and synagogues of God are burned; [z] Ierusalem broken up, made a ruinous heap, the stones thereof layd in dust, and the dead bodies of the Saincts, cast to the foules & beastes of the earth.

o Act. 8, 1.
p Act. 12, 1, 2. &c.
q Rom. 8, 36.
r Act. 26, 11
s Dan. 11, 30 32.
t Heb. 11, 37 38.
v Lam. 1, 4.
x Dan. 11, 31
y Psal. 74, 7 8.
z Ier. 52, 7. psal. 79, 1, 2, 3.

Then the faithfull mourn, becauſe God
a Lam. 2, 6, 7. hath adeſtroyed his congregation, cauſed the ſabbaths to be forgotten, forſaken his ſanctuarie, & giuen into the enemies hand the walls of her palaces: their eyes
b verſe 11. bfayl with teares, their bowels ſwel, their liver is powred upon the earth; and they
c Amos 7, 14 cry out with the Prophet, cO Lord God, ſpare we beſeech thee, who ſhall raiſe up Iakob, for he is ſmale.

d Iſa 31, 9. 6. Thus God who hath dhis fyre in Sion, and fornace in Ieruſalem, melteth
e Mal. 3, 3. his metall, etrieth and fineth his people as ſilver, and purifieth them as gold, by
f Iſa. 4, 4. the fſpirit of judgement and the ſpirit of burning: draweth them to repentance, by
g Lam. 3, 39 40, 42. chaſtening gthem for their ſinnes, and
h 1 Pet. 4, 17 making judgement hto begin at his own houſe; conſuming the droſſe, & making known them that are approved; that the
i 1 Pet. 1, 7. itriall of their faith, being much more precious then gold, that periſheth, (though it be tried with fire,) may be found unto prayſe and honour and glorie at the appearing of Ieſus Chriſt. For notwithſtanding all the rage of the perſecutors, God will preſerue to himſelf

a little

k a litle flock, unto whom he will be l a litle Sanctuarie, in all plaes where they are diſperſed: who in this their deſolation, yet pray with their faces m towards Ieruſalem; doe convene and meete together n ſecretly for feare of their foes, and ceaſe not to performe all holy duties unto God and one to an other, to the utmoſt of their power; and in all their afflictions are o more then conquerours through him that loved them. For they p account the ſuffrings of this preſent time not worthy of the glory which ſhal be ſhewed unto them; they q conſider Chriſt their head, who for the joy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God; who when he was both in name and power a Lion, appeared r as a Lamb killed; yet behold ſ he is aliue for evermore, Amen; and hath the keyes of hel and of death. And he it is, that raiſeth up his children from death; he will propheſie, and their diſperſed bones t ſhall come together ſinewes and fleſh ſhall grow upon them, breath ſhall enter into them, and they

k *Rom.* 9, 27 29.
l *Ezek.* 11, 16
m 1 *King.* 8, 47, 48. *dan.* 6, 10.
n *Ioh.* 20, 19 *act.* 4. 18, 19
o *Rom.* 8, 37
p *verſe* 18.
q *Heb.* 12, 2, 3.
r *Rev.* 5, 5, 6
ſ *Rev.* 1, 18.
t *Ezek.* 37, 7, 8, &c.

ſtand upon their feete an exceeding great army. For in their tribulatiõs, they haue
v Rev. 7, 14 but waſhed their garments v white in his blood; and this is all the fruit, x the ta-
x Iſa. 27, 9. king away of their ſinne; and the more the adverſaries vex them, thinking to
y Exo. 1, 12. roote them out, y the more they multiply and grow: by patient ſuffering: they triumph; and by dying dayly, they attayn to life eternall. And God who hath chaſtened thē with rods for their good, will turn his hand upon their enemies, and ſcourge them with ſcorpions; they
z Pſal. 75, 8. ſhall z wring out and drink the dreggs of this cup of wrath; he that made them
a Iſa 27, 11. a will not haue compaſſion of them, and he that formed thē will haue no mercie
b Dan. 7, 11. on them; the beaſts ſhall be deſtroyed b & giuen to the burning fyre, and the righ-
c Pſa. 49, 14 teous ſhall c haue dominion over them in the morning. The zele of the Lord of hoſts will performe it.

The Lord preſerueth the ſoules of his Saincts, he will deliuer them from the hand of the wicked. Pſalm. 97. 10.

Chapter XXI.

How the peace and Communion of the Church, is disturbed by troubles, & ſyns within it ſelfe.

But it is a ſmall thing for Satan thus to moleſt the Saincts with troubles from abroad, for he hath meanes and inſtruments many in the church it ſelfe, to work the woe, yea often the ruine of the ſame; and he moſt delighteth to kindle contentions among brethren, knowing that ſuch things are moſt offenſiue unto God, heavie to his people, and giue to the enemie occaſion of reproch. The means are two, that he chiefly uſeth hereunto; 1 the infirmities of the Saincts, who though they would do good, yet through ſinne that dwelleth in them, oft times doe the evill which they hate; 2. & the iniquities of falſe brethren and hypocrites, who alwayes are corrupted in themſelues, and ſeeke to bring corruption into the whole body of the church.

2. For when the faithfull through commune fraylty, defyle their precious

ſoules & bodies, through the remaynders of ſin; both the enemies without take occaſion to [a] blaſpheme; and the brethren within to ſtumble and contend: as Moſes was murmered againſt by his owne ſiſter and brother, [b] becauſe he had maried an Æthiopian wife. And God himſelfe is often angry with the whole church, and puniſheth many, for the fault of a few; as when David [c] ſinned in numbring the people, God in diſpleaſure plagued Iſrael, [d] that of thē there died ſeuentie thouſand men. Again, the home-bred warrs and deſſentions, are heavier to the brethrens harts, then all forreyn troubles, and many weak ones are offended, no leſſe then was Rebekah, who feeling the children to ſtriue in her bodie, made queſtion of her conception, & ſayd, [e] *If it be ſo, why am I thus?* But aboue all, the hypocrites in hart, doe increaſe wrath, & oft-times moleſt the church of which they [f] are not, though they be in the ſame, (like the [g] Apes and peacocks in Salomons ſhips,) being in deede the ſerpents ſeede, and apperteyning to an other kingdome then Chriſts, yet are thruſt among

a 2 *Sam.* 12, 14.

b *Num.* 12, 1

c 1 *Chro.* 21, 1, 2.

d *verſe* 7, 14

e *Gen.* 25, 22

f 1 *Ioh.* 2, 19

g 1 *Kin.* 10, 22.

mong the Saincts through Satans malice. for to annoy them; God alſo permitting this for the triall of his elect. By theſe meanes, the litle bark of Chriſts church, hath ever beene toſſed as with winds and tempeſts; and is like ever to be, ſo long as it is one the ſeas of this world: that none may looke for Angelicall perfection, or abſolute peace upon the earth.

3. The Saincts are ſubject, (if they be not wary, and haue their wits exerciſed to diſcerne good and evill,) to [h] be caried about with divers and ſtrange doctrines; to fall into errors, hereſies, & idolatries; Satan rayſeth up euen among the teachers of the church, [i] ſome ſpeaking perverſe things to draw diſciples after them, and the people many of them are through their owne corruptiō prone unto vice, euen ſet [k] on miſchief. The children of Iſrael living in Ægypt, defiled then ſelues with [l] the abominations and idols of that land; being brought out into the wildernes, and informed in the ſtatutes of the Lord, they [m] there rebelled againſt him, ſinned ſtill, & [n] provoked the moſt High, tempted God, &

h *Heb.* 13, 9.

i *Act.* 20. 30.

k *Exo.* 32, 22

l *Eze.* 20, 7, 8

m *verſe* 10, 12, 13.

n *Pſ.* 78, 17 40, 41.

limited the holy one of Iſrael, made
o Exo. 32. Nehem. 9,18 them a molten calf, and o and ſayd this is thy God ô Iſrael, that brought thee out of the land of Ægypt, and committed great blaſphemies. When they were entred into the good land promiſed to their fa-
p Pſ. 106,35 36. thers, there alſo they p mingled themſelues among the hethen, & learned their works, & ſerved their idols, which were
q Ier. 23,13, 14,17. their ruine. Falſe prophets there were many among them, that q ſeduced the people to errour and idolatrie, ſtrengthned their hands in evill, preached peace
r Eze. 12,10 18,19. to the wicked, r and put pillowes under their armes; but ſmote the righteous, grieved and killed (what in them lay) the
s 2 Pet. 2,1,2 ſoules ô ſuch as ſhould not haue died. s Falſe teachers, (the Apoſtle ſayth) there will be alſo amongſt us, which privily ſhall bring in damnable hereſies, euen denying the Lord that hath bought them. The primitiue churches had wofull experience hereof, whiles in Galatia they
t Gal. 1,6,7, &c. were t ſoone remooved away to an other goſpel, being bewitched by their miſleaders, who under pretence of the law of
v chap. 5,4. God, v aboliſhed them from Chriſt, and made

made them fall from grace. And in many other churches, falſe doctrine fretted as a canker, and deſtroyed the faith of certayn, whiles ſome taught x the reſurrection was paſt already; ſome with Iezabel & Balaam perſwaded y to eat of things ſacrificed to idols, & commit fornication, with other hatefull doctrine of the Nicolaitans, idolatrous doctrine of z worſhiping Angels, Chriſt the head being let goe; the grace of God a turned to wantonnes, and God the onely Lord and our Lord Ieſus Chriſt, denyed; Antichriſt, euen b many Antichriſts entred in, to deceyue and deſtroy mens ſoules.

x 2 Tim. 2, 17,18. 1 Cor. 15,12.
y Reu. 2,14 15,20.
z Colo. 2,18, 19.
a Iude v. 4.
b 1 Ioh. 2,18

4. By ſuch ſeducers, much trouble & diſcord was wrought among the people, ſome of ignorance, ſome of wilfulnes receiving & walking in their c errors; by whome the d way of trueth was evill ſpoke of: others oppoſing againſt them, and e earneſtly contending for the faith once giuen to the Saincts. Eſpecially the Apoſtles, and other truſtie miniſters of Chriſt, (to whoſe care the ſoules of men were committed,) ſet themſelues againſt thoſe falſers, by f the word of trueth, by the

c Ier. 23,32.
d 2 Pet. 2,2.
e Iude v. 3.
f 2 Cor. 6,7.

the power of God, and by the armour of righteousnes on the right hand and on
g 1 Tim. 1,3. the left: g commaunding men to teach no other doctrine nor giue heede there-
h 2 Tim. 1,13 to, but h keepe the true pattern of wholsome words, in faith & loue which is in
i Tit. 1,9, 12 13. Christ Iesus; exhorting thereunto, i improving and convincing them that spoke against it, stopping their mouthes, & rebuking them sharply that they might be sound in the faith. Those againe like
k 2 Tim. 3, 8. k Iannes and Iambres resisting the trueth,
l 2 Tim. 2, 16 1 tim. 6, 5. with l prophane vaine bablings, disputations, and oppositions of science, falsly
m 3 Iohn 10. so called, & m prating against them with
n 2 Cor. 10, 10. malicious words; and seeking to n disgrace them. And well was it with the churches then, whiles those circumspect carefull watchmen, the Apostles and Euangelists lived among them, & tooke
o Son. 2 15. those o foxes, which destroyed the Lords vines: but after their departure there en-
p Act. 20, 29 tred p grievous wolues, not sparing the flock; as by the innumerable heresies, and lamentable decay of Churches since their time doeth appeare.

5. As for doctrine, so about many other

other things alſo, contention hath often riſen through mens infirmities, q malice, and pride: that by errors in faith, & corruptions in māners, as by a double chain of iniquitie, many ſoules haue been fettered & afflicted. For ſome moued with r envie, haue ſolde their brethren to aliants, and ſought for ſ to kill them: ſome through ambition would clime aboue their calling; and t intrude into higher offices; preſuming vpon their own v holynes, and ſeeking to diſgrace others. And as the Church of Iſrael was infamous x all Moſes dayes, for their idolaties, rebellions, and many murmurings, for which their karkeſſes fell in the wildernes; and ſtrife and y bloodſhed came among them: ſo after that they were ſeated in the land of Canaan, they continued not long in peace together, but tribe with tribe z made war, & rent themſelues aſunder, to the greate reproach of Gods true religion, and giving aduantage to the commune aduerſarie, to inuade and diſpoſſeſſe them of their land. Yea euen in families betweene brethren, parents & children, moſt bitter and bloody ſtrife

q Pro. 10, 12 & 13, 10.

r Act. 7, 9.

ſ Gen. 27, 41 & 37, 20.

t Num. 16, 1 2, 7, 9, 10.

v verſe 8.

x Deu. 9, 22. 23, 24. and 29, 4.

y Exod. 32, 26, 27, 28.

z Iude 12. & 20. 2 Sam. 2 & 3, 1. 1 kin. 14, 30. and 15, 7, 16, 32 &c. iſa 9, 21, 21.

brake

brake forth, as the ſtories of [a] Abimelech, [b] Amnon & Abſalom, [c] Abſalom and David, and ſundry others doe declare. Alſo how they were divided, when Chriſt lived among them, into Sects & factions, Phariſees, Saducees, and other like, the hiſtorie of the Goſpel everie where ſheweth. Neyther were the Chriſtian Churches, which the Apoſtles had planted, free of this leven; but contentions among them grewe unto ſchiſmes and factions, [d] whiles ſundry men followed and relied upon ſundrie teachers: in their publick meetings alſo, [e] diſſentions were among them. Some miniſters would of ſtrife and envie [f] preach Chriſt to the people; ſome loving the preeminence, would tyrannize over the flock, forbidding to receiue brethren ſente by the Apoſtles, and [g] thruſting them out of the Church. And amongſt Gods elect, moſt faithfull ſervants, & loving friends, Satan did his utmoſt to kindle the coles of emulation, diſſention and ſtrife; as betweene [h] Abraham and Lot, [i] Moſes and Aaron, [k] Peter and Paul, [l] Paul and Barnabas; and among the Apoſtles generally,

[a] Iudg. 9.
[b] 2 Sam. 13.
[c] chap. 15, &c.
[d] 1 Cor. 1, 11 12. &c.
[e] 1 Cor. 11, 18, 19.
[f] Philip. 1, 15 16.
[g] 3 Iohn. 9, 10.
[h] Gen. 13, 7 8.
[i] Num. 12, 1.
[k] Gal. 2, 11, 14.
[l] Act. 15, 38, 39.

nerally, when there was contention, [m] who should be greateſt, till they had learned better of their maiſter Chriſt. [m] Luke 22, 24, 25.

6. The poyſon of ſinne hath ſpread itſelfe exceeding farre in Churches, and corrupted the manners & actions of all degrees. For Magiſtrates leaving the loue and cheriſhing of the people, [n] loued gifts, and followed after rewards; iudged not the fatherleſſe, neither did the widowes cauſe come before them: they [o] pluckt off their skinnes from them, & their fleſh from their bones, did eate their fleſh, and brake their bones, and choppe them in peeces as for the potte. Againe, the ſubiects [p] deſpiſed and ſpake evill of their rulers, [q] roſe up and rebelled againſt them. The rich were unmercifull, & [r] cruel to the poore among the people and brethren of the the church, was bitter [ſ] envying, ſtriſe, ſedition, and reproch; every man [t] hunted his brother with a net, that they could not truſt in any friend, but muſt beware euen of her that lay in their boſome. The teachers were [v] vayn talkers & deceivers of minds ſubverting whole houſes

[n] Iſa. 1, 23.

[o] Mic. 3, 1, 2 3. Zeph. 3, 3.

[p] Indeu. 8.

[q] Pſal. 3, 1, 2, 3.

[r] Mic. 6, 12.

[ſ] Iam. 3, 14, 16, 10.

[t] Mic. 6, 2, 5 Ier. 9, 4.

[v] Tit. 1, 10, 11.

houſes, teaching things which they
ought not, for filthy lucre ſake; the
priests x wreſted the law; the Prophets
were like y foxes in the waſte places, and
from them wickednes z went forth into
all the land. Thus judgement was turned
into wormwod, faith into hereſie, Gods
grace into wantonnes, the libertie of his
Goſpel made a cloake of maliciouſnes;
and in ſted of the gracious ornaments of
his ſpirit, there was a wretchednes, mi-
ſerie, povertie, blindnes nakednes; they
had a name to be aliue, b but were dead.
Nor this alone; for they hated ſuch as re-
buked them, and would not admit of re-
proof, but c made their faces harder then
a ſtone; they killed the prophets d and
ſtoned thoſe that were ſent unto them;
euen when Chriſt himſelfe came among
them, they would not receiue him, but
ſayd, this is the heire, e come let us kill
him, and the inheritance ſhall be ours.

x Zeph. 3,4.
y Ezek. 13,4.
z Ier. 23,15.
a Rev. 3,17.
b verſe 1.
c Ier. 5,3.
d Mat. 23,37
e Luk. 20,14

7. Theſe and many moe like evils haue crept into the Churches of God, whereby they haue beene troubled, diſtracted, and rent in peeces; much people haue been defiled and corrupted, and the

Saincts

Saincts haue had cauſe to complayn, *Thou haſt multiplied the nation, but haſt not increaſed their joy.* Againſt theſe, the miniſters and witneſſes of the Lord haue cryed out in their ſeverall ages; being ſent, & riſing early to recall the ſynners into the right-way. Who were threatned, that g Sion for their ſakes ſhould be plowed as a field, and Ieruſalem made a ruinous heap, h and her habitation left unto her deſolate; that Chriſt would i warre againſt them with the ſword of his mouth, and k remoue the candleſtick out of the place, except they amended. And ſuch as hearkned to the voice of their God, and turned unto him; had their iniquities forgiuen, and their crimſin ſinnes l made white as ſnow: but ſuch as obeyed not, were m devoured of the ſword; and n woe was unto their ſoules, for they rewarded evill unto themſelues; and were called o reprobate ſilver, becauſe the Lord rejected them.

f Iſa.9,3.
g Mica.3,12.
h Mat.23,38
i Rev.2,16
k verſe 5.
l Iſa 1,18.
m verſe 20.
n Iſa 3,9.
o Ier.6,30.

8. Thus cõmeth it to paſſe, through Satans malice, and mens corruption, that the citie of God, of which ſo glorious things are ſpoken in the ſcriptures; ſeem-

eth more vile & contemptible then any other place; the ſpouſe of Chriſt appeareth p black, which was named the q faireſt among women; her foes which r feared and marveyled at her, doe hiſſe and ſay, *ſ Is this the citie that men call, the perfection of bewtie, the joye of the whole earth?* her children, to whom t much peace was promiſed; doe v mourne and crye, for the many abhominations, that are done in the middes of her; and from the daughter Sion, x all her bewtie is departed; being thus perſecuted by the Dragon, hated and reproached of the world, moleſted and forſaken of her owne children, miſuſed and y wounded of her watchmen, to the griefe and affliction of her ſpirit.

p *Song.* 1. 4.
q *verſe* 7.
r *Pſal.* 48, 5, 6.
ſ *Lam.* 2, 15.
t *Iſa* 54. 13.
v *Ezr.* 9, 4.
x *Lam.* 1, 6.
y *Song.* 5, 7.

9. And if there were not a healing of this errour in time, but the gangrene ſuffred to ſpread and fret; it grew at length incurable, brought death and deſolation upon the diſeaſed Churches. For God after many warnings, and z much correction, did at length diſclaym the faithfull citie, as a a harlot, giue her b a bill of diuorſe, and put her away; c ſhe was no more

z *Iſa.* 1, 5, 6.
a *verſe* 21.
b *Ier.* 3, 8.
c *Hoſ.* 2, 2.

more his wife, nor he her husband; [d] his heart forsooke her, he left his heritage, he gaue the [e] dearly beloued of his soule into the hands of her enemies; and [f] remoued his glorie from amids her. Then Ierusalem became, with all the inhabitants thereof [g] as Sodom & Gomorrah: the [h] house of Israel was reputed as drosse, the congregation of the [i] Saincts turned to an [k] habitation of diuils. And the Lords people that feared his name, were willed [l] to forsake and come out from among them, to iudge them [m] as harlots, to [n] pleade against them, and [o] forsake all communion with them. Whereupon followed again most bitter strife, hatred and persecution, whiles they that refreyned from euill, [p] made themselues a prey, and suffred all manner of misusage and affliction at their hands, which made [q] themselues drunke with the blood of the Saincts, and yet boasted to be the Church and spouse of Christ, when they were the [r] synagogue of Satan.

d Ezec. 23, 18
e Ier. 12, 7.
f Ezek. 9, 3. & 10. 4, 18. & 19. & 11, 23
g Ier. 23, 14.
h Ezek. 22, 18.
i Rom. 1, 7.
k Rev. 18, 2
l verse 4.
m Ezek. 23, 45.
n Hos. 2, 2.
o chap. 4, 15 17, &c. mic. 2, 10. ier. 16, 5--8. act. 2, 40.
p Isa 59, 15.
q Rev. 17, 6
r Rev. 3, 9.

10. This is the troublous estate of the church of God on earth, more tossed

and tormented then any other people; of which church, (by reason of the many
[s] 2 Tim. 2, 20 hypocrites, & vessels of [s] dishonour that are therein,) though the number were as
[t] Rom. 9, 27 the sand of the sea, [t] yet but a remnant shall be saved; and except the Lord of
[v] verse 29. hosts [v] had left us a seede, we had been made as Sodom, and had been like to Gomorrah. For which cause, it behooveth the Saincts, to seek the Lord while he may be found, and medicine, while the disease is curable; For Christ hath ordeyned wayes and meanes for the purgeing of his church frō corruptions; or at least, for his elect to keepe themselues pure and unspotted of these sinns; of which it remayneth to be spoken in the next place.

Chapter XXII.

How the Communion of Saincts, may be purged of the evils that arise therein, by the power and censures of Christ: and how needfull it is for the Saincts all, to looke hereunto.

THE Lord Iesus, who is the author of grace & salvatiō unto his people, is also

is also the finisher of the same, and performer of his good work towards the; and as he [a] sweetned with a tree, the bitter waters of Marah, where also he made Israel an ordinance, promising, that if they would hearken to his voyce, he would free them from all the diseases of Ægypt: so hath he set and shewed us in the gardein of his church, [b] the tree of life, whose fruit is for meate, and leaues for medicine, to heale the nations with; that there is no disease incurable to his obedient people, but in all their troubles, tentations, offences, feares, and other soule-sicknesses; when they crye unto him, he [c] sendeth his word and healeth them, & delivereth them from their graues of corruption. Most wholsome lawes are left unto all churches, to redresse the evils that arise within them; which being wisely handled & applied, by those whose tongues are also [d] trees of life, are more effectuall then the balm [e] of Gilead, to recover the health of the daughter Sion, though Babels sore [f] cannot be cured.

a Exo. 15, 25 26.

b Rev. 22. 2 Ez. 47, 12.

c Psa. 107, 20.

d Pro. 15, 2, 4.

e Ier. 8, 22.

f Isa. 51. 8, 9

2. And first, the Saincts, as they are

most neerly united together in one body; so in the bowels of loue and mercy, they are to tender each one his neighbour g as himselfe. And seeing all men haue their h burden of sinnes and infirmities upon them; we are exhorted to i beare one an others burden, and so fulfill the law of Christ. If occasions then of offence be offred by misspeaking, we should remember, that k he that sinneth not in word, is a perfect man, & in many things we sinne all; and that therefore we take that which is spoken, in the best part, beare harde words with meeknes of spirit, not rendring again evill for evil, but with a l soft answer to put away wrath. If actions seeme offensiue, or begin to breede strife, loue will teach us, m not to be provoked to anger, but with long sufferance to beare all things; and to seeke by all gentlenes to compound the controversie, for it is a mans n honour to cease from strife: therefore as Gods elect, holy and beloved, we should o forbeare and forgiue one another, euen as Christ forgaue us. Thus by loving & gentle demeanure, p Abram stayed strife betweene

g Lev. 19, 18.
h Psal. 38, 4
i Gal. 6, 2.
k Iam. 3, 2.
l Pro. 15, 1.
m 1 Cor. 13, 4, 5.
n Pro. 20, 3.
o Colo. 3, 12 13.
p Gen. 13, 8, 9.

betweene Lot and him; q Gedeon, betweene the Ephramites and him; r David, betweene his ſoldiers: Moſes ſought to doe the like s betweene two Iſraelites; and we ought all in the loue of Chriſt to labour thus to doe; for when offences ariſe, it ſhall be our *glory*, if we can *paſſe them by*, as t Salomon hath ſayd.

q Iudg. 8, 1, 2, 3.
r 1 Sam. 17. 28, 29, 30.
s 1 Sam. 30, 22--24.
t Pro. 19. 11

3. But if the treſpaſſe be ſuch, as we may not but inſiſt upon, both for the honour of God, who is offended, and ſoule of the ſinner which is endangered, and our owne or neyghbours good, who are endamaged thereby: then are we bound to admoniſh the treſpaſſer hereof, obſerving two rules, 1. Lowing cariage, as becometh brethren: 2. and ſecrecie, to concele the fault as much as we may. For the firſt, as all our things v *muſt be done in loue*, ſo when a man is fallen by occaſion into any fault, we are willed to reſtore him x *with the ſpirit of meekenes*, cõſidering our ſelues, leaſt we alſo be tempted. For the ſecond, we are taught to y *debate the matter with our neighbour himſelfe, and not to diſcover the ſecret to another*; but to tell him his fault z *betweene us and him alone*:

v 1 Cor. 16, 14.
x Gal. 6, 1.
y Prov. 25, 9
z Mat. 18, 15.

alone. And if by our reproof he doe repent, then is he won, or gayned, his soule
a Iam. 5, 20. a saved from death, and we are to b forb Luke 17. 3 ephes. 4, 32. giue him in tendernes of hart, as God for Christs sake hath forgiuen us; & in loue we ought to conceale his transgression,
c Pro. 11, 13 and burie the same, not c discouering it
d Prov. 17, 9 & 16, 28. to others, nor d repeting it to himself; for such dealing makes diuision amõg principall freinds. But if he heare not our private admonition, then should we *take*
e Mat. 18, 16 *with us* e *one or two*, that in the mouth of two or three witnesses, everie word may
f 2 Cor. 13, 1 2. be confirmed; & that so f by the second or third admonition, he may eyther be reclaimed, or not spared, but brought to further blame and censure. And if he will not vouchsafe to heare them; then
g Matth. 18, 17. are we to *tell it* g *unto the Church*, where he may be rebuked of h many: and if he
h 2 Cor. 2, 6 refuse to heare the church also, then is
i 1 Cor. 5. 4. he, by the i power of Christ, which is giuen thereunto, for the judging of all
k verse 12. k within the same, to be l cast out from
l verse 13. among the saincts, when they are assembled, and to be *delivered unto* m *Satan*,
m verse 5. for the destruction of the flesh, that the spirit

ſpirit may be ſaved in the day of the Lord Ieſus; and whiles he remayneth in that impenitencie and excommunicate eſtate; all Chriſtians are to [n] avoyd him, and all communion with him, as the Iewes avoyded heathens and publicans.

4. The keeping of this rule, cauſeth much peace in the communion of the Saincts; for by this orderly dealing with the partie all whiſpering, backbiting, ſlandering, & calumniating one of another, are ſtayed; ſinnes which reigne indeede [o] among the profane worldlings, and heathens; but are not [p] ſufferable in the citie of the Lord. By this, occaſions of grief and contention are cut off: for as [q] *without wood, the fire is quenched, ſo without a whiſperer ſtrife is ſilent.* By this, either the ſinner is amended, whereat men and [r] Angels doe rejoyce; or the church at leaſt weiſe purged of the evill: for [ſ] *he that hardneth his neck, when he is often rebuked, ſhall ſodainly be broken off, and cannot be cured*; but the Churches wound is cured hereby, as an other proverb ſayth, [t] *Caſt out the ſcorner, and ſtrife ſhall go out: ſo contention and reproach ſhall ceaſe.*

n Rom. 16, 17. 1 cor. 5, 11. mat. 18, 17.

o Rom. 1. 29 30.

p Pſa. 15, 3. & 101, 5, 7.

q Prov. 26, 20.

r Luke 15, 9 10.

ſ Prov. 29, 1.

t Pro. 22, 10.

5. But if the sinne be openly committed; then must the sinner be rebuked *openly*, that others also may feare; or if it be of such a nature, as tendeth to the seducing of men from God, though he that entiseth be neere and deare unto us; we are forbidden to spare or keepe him secret, for so may many be defiled by his privie suggestions; or if any secret hypocriticall practise be seene to impeach the trueth of the gospel, or upright walking therein; such ought in publick to be reproved, as Paul for the like fault blamed Peter before *all men*. Or if the crime be heighnous, bloody, and dangerous to the life of others, by treason or trecherie: such mischiefs is both to be bewraied, prevented, and punished; and bloodshed so defileth the land, as it cannot be clensed but by the blood of him that shedd it: such therefore (sayth Salomon) *shall flee to the grave, let them not stay him.*

v 2 Tim. 5, 20

2 Gal. 2, 11. 12, 13, 14.

y Act. 23, 16 17. &c. 1 king. 1, 11, 12, 13. &c.

z Num. 35, 33.

a Pro. 28, 17

6. The foresayd censures of Christ for rebuke and excommunication, are to be inflicted upon all the members of the church, without respect of persons, as for other sinnes, so specially for errors

b Iam. 2, 1.

and heresies, and contentions against the true faith. For an heretick must be *rejected* [c] *after one and the second admonition*; they that teach or receiue doctrines which they ought not, must be [d] *rebuked sharply*, that they may be sound in the fayth; they that cause diuisions and offences, contrarie to the doctrine learned, [e] must *be diligently marked and avoyded*; and such disquieters of the church, to be [f] cutte off. Generally, all [g] sinners and all [h] unruly persons, are liable to the saincts admonitions; and if any lust to be contentious, [i] the Churches of God haue no such custome; for the Lord is author [k] of peace in them all; neyther may the wicked be suffred [l] to remain in the communion of his people, but judgment [m] must be executed in the morning; neyther may any [n] favour evill doers; for he that justifieth the wicked, *him* (saith [o] Salomon) *shall the peoples curse, & the nations shall abborre him; but to them that rebuke shall be pleasantnes, and upon them shall come the blessing of good.*

c Tit. 3, 10.
d 2 Tim. 2, 17, 25.
e Rom. 16, 17.
f Gal. 5, 12;
g Luke 17, 3
h 1 Thes. 5, 14.
i 1 Cor. 11, 16.
k 1 Cor. 14, 33.
l Psa. 101, 4, 8. 1 Cor. 5, 12, 13.
m Jer. 21, 12
n Rom. 2, 12
o Pro. 24, 24, 29.

7. The causes why the saincts must thus redresse the evils that arise among them,

them, are theſe. Firſt, for the glorie of God, who commanded this dutie in his law p *playnly to rebuke our neighbour*; that ſo upon warning and ſight of his ſinne, q he might bring his ſacrifice and reconcile himſelfe unto the Lord, whom he had offended; which if he regarded not, but ſhould doe ought with a high hand, he then was ſayd, r *to blaſpheme the Lord, and muſt be cut off from among his people*, becauſe he deſpiſed the word of the Lord, and broke his commandements. God then who is diſhonoured by mens tranſgreſſions, will againe be glorified among them, eyther by their ſ confeſſion of, or t punishment for the ſame. For his way is holy, the v polluted may not paſſe by it; they defile x his ſanctuarie and holy things; therefore they muſt ſanctifie themſelues that drawe neere unto him, for *holynes y becometh his houſe for ever.*

p Levit. 19, 17.
q Lev. 4, 23 24---28.
r Num. 15, 30 31.
ſ Ioſ. 7, 19.
t Lev. 10, 3. eze. 28, 22.
v Eſa. 35, 8.
x Num. 19, 20, 22. Lev. 22, 2, 3, 15.
y Pſal. 93, 5.

8. Secondly, for the good of the ſinner himſelfe, who by theſe admonitions rebukes and cenſures, is oftentimes bettered; eſpecially if he be the Lords elect. For a prudent man when he is reproved, z will understand knowledg, & a rebuke

z Pro. 19, 25.

sink-

sinketh more into him, [a] then an hundred stripes into a foole: the censures of the church are for his [b] humbling, and [c] salvation of his spirit in the day of the Lord. We owe this therefore as a dutie of loue unto our brethren, for their good; seeing *loue* [d] *covereth a multitude of sinnes*; and that is done, when [e] we *convert the sinner from going astray*, and saue his soule from death. And hereupon it was, that God gaue that Law of rebukes in these words, [f] *Thou shalt not hate thy brother in thy hart, thou shalt plainly rebuke thy neighbour, &* [g] *suffer not sin upon him*: For what greater hatred can there be shewed, then to see and suffer our brothers soule to perish; therefore Salomon was not afrayd to say, that [h] *open rebuke is better then secret loue*. And David minding this, did desire [i] that the righteous might smite him, for it should be a benefit; and rebuke him, for it should be a precious oile, which he wished might not faile from being on his head. However then the wicked esteeme of this heauenly ordinance, and hate those that rebuke them, for which cause Christ forbad

a *chap.17,10.*
b 2 *Cor.* 2, 6.
c 1 *Cor.5,5.*
d 1 *Pet.4,8*
e *Iam.5,20.*
f *Lev.19,17*
g or *beare not sinne for him, as lev.22,9.*
h *Pro.27,5.*
i *Psa.141,5*

k Mat. 7, 6. bad k to caſt theſe holy things & pearles to dogges and ſwine, which would but
Pro. 23, 9. rente the giver; and Salomon, l to ſpeak in the eares of a foole, which would deſpiſe the wiſdome of their words: yet he
m Pro. 9, 8. ſayth, m *Rebuke a wiſe man, & he will love thee.* And an other prophet ſheweth how men that by ſuch wounds are drawen to amendment of life, will acknowledge
n Zech. 13, 6 and ſay, n *thus was I wounded in the houſe of my friends.* To verifie the proverbe, which teacheth, that howſoever the kiſſes of an enimie be pleaſant, o *the wounds*
o Pro. 27, 6 *of a lover are faythfull.*

9. A third cauſe of theſe cenſures, is the benefit of the church; that it may be kept from the contagion & corruption of ſinners, which is great & dangerous. For inaſmuch as they are all one body & brotherhood; the fault of a few, yea euen of one, may be a ſnare unto the whole companie. This Iſrael felt of old,
p Ioſ. 7, 1, 4 when for p Achans ſinne the Lord chaſtiſed the whole congregation, yea told
q verſe 12. them they were q *execrable*, and ſayd he would be with them no more, except they deſtroyed the execrable thing from among

among them. And that correction was a warning to the church a good while after, and [r] made them for feare of the like againe, severely to looke to their brethrens actions, when they seemed evill in their eyes, and to say unto them, *if ye rebell to day against the Lord, euen to morrow he will be wroth with all the congregation of Israel.* This also the Church of Corinth felt, whiles for the suffering of one wicked man, as leven among them, the whole lumpe of the congregation was so levened, as the Apostle told them, [s] *their rejoycing was not good,* for that they kept the feast of their passeover Christ, with such sour leven among thé, whereas in the shadowe thereof, the leven of materiall bread was forbid to be eaten, [t] upon paine of cutting off from Israel. The whole Church is endangered when they neglect this duetie; first, because whiles impenitent sinners are suffred, their example is an evill president, & an emboldning of others to doe likewise: as euen the heathens [u] could tell King Ahashuerosh, about Queen Vashties offence; whereas if the scorner be switten,

[r] *Ios.22,11, 12,16,20. 1 Sam.3.*

[s] *1 Cor.5,1,2 &c.*

[s] *verse 6.*

[t] *Exo.12,19*

[u] *Esth.1,16, 17,18.*

a *the*

z Pro.19,25 z *the fooliſh will beware.* And God who pu-
a Num. 26, niſheth ſome, for an a example to others,
20. 1 Cor. 10 would alſo haue his Church to chaſten
6. b Deut. 17, evill doers, that b *all Iſrael may heare and*
13. *feare, and doe no more preſumptuouſly*; be-
c Prou. 1,10 cauſe ſome will not ſtick to c entiſe and
11. & 7,10 perſwade others unto their vices; eſpe-
13,21. d Pro. 9,14. cially d hereticks, which leuen mens
15,&c. ſoules with falſe doctrine, entangle the
e Act. 20,30 weak conſciences, e draw diſciples after
f Tit. 1,11. them, f ſubuert whole houſes, and ſteale
g 2 Sam.15, away the harts of the people, as g did Ab-
6. ſalom; ſuch therefore are to be diſcoue-
red and caſt out, that all may know, and
beware of them. Needfully then the
h Heb.12,15 Apoſtle warneth h let no roote of bit-
ternes ſpring up and trouble us, leaſt
thereby many be defiled; for *dead flies*
i Eccl.10,1. i *cauſeth to ſtinck and putrifie the oyntment*
of the Apothecarie; ſo a rornfull men (as the
k Pro.29,8. proverbe k ſayth,) *bring the citie into a*
l Eccl.9,18. *ſnare*; and l one ſinner *deſtroyeth much*
good.

10. A fourth cauſe why the evill muſt be purged out of the Church, is to ſtop the reproaches of the world, and thoſe without. For they take occaſion by the

ſinnes

sinnes of Gods people to [m] speake evill of them and of the trueth and doctrine they professe; how much more will and may they doe this, if there be no rebuking and censuring of the sinners. As God himselfe therefore hath a care, that his name [n] should not be polluted before the heathen, by the punishment and destruction of us his people; so ought we againe, to haue our [o] conversation honest among them, that God may be glorified; and his name not [p] blasphemed by our transgression of his law. And such as breake out unto [q] infamous vices, eyther speedily to repent and amend them, or to be cast out from the fellowship of God and his people; so shall the throne of Christ our king be stablished in justice, when the wicked are taken away before him, [r] as when *the drosse is taken from the silver, there proceedeth a vessell for the finer.*

[m] Titus 2,5. 1 Tim. 6,1.

[n] Ezek. 20, 9, 14, 22.

[o] 1 Pet 2,12

[p] Rom. 2,23 24.

[q] 1 Cor. 5,1, &c.

[r] Prov. 25, 4,5.

11. This care of keeping the church cleane and pure, the Lord hath required in all ages, by many lawes and rites, leading men hereunto. Himselfe first practised it, by the [s] rebuking and calling to repen-

[s] Gen. 3. 9, 10,11. &c.

repentance of our first parents, that sinned in paradise; and afterwards by admonishing, and excommunicating Cain.

t Gen. 4, 6, 7 11, 12, 14.

The patriarchs Noah and Abraham, executed these judgements on their own children, when the heigth of their sinne so deserved. So soone as the host of Israel was constituted and ordered, God provided for their holines and puritie in that order wherein he had ser them, by causing all sorts of evill to be removed away. First he commanded, that such as had corporall & ceremonial pollution, as leaprosies, or issues, or were defiled by the dead, should be put out of the host. After that, for sinnes and trespasses, whereby both soule and bodie were indeede defiled, he required confession, restitution, and sacrifice. And lastly for the finding out and purging of secret sin, he ordeyned that severe Law of gealosie, with the bitter curse-bringing water, and dreadfull effects of the same; by all these teaching them, carefully to clense both themselues and the congregation; which that they might the better minde and obserue, he afterwards enacted for the

v Gen. 9, 24 25. and 21, 9, 10, 12, 14 Gal. 4, 30.

x Num. 1, 2, 3, & 4 chapters.

y Num. 5, 2, 3.

z verse 6, 7, 8.

a verse 12, 13. 30, 31.

the lightest, euen the ceremoniall vncleannes, that the man which purified not himselfe according vnto the rites prescribed, should be [b] cutte off from among the congregation, as having defiled the sanctuarie of the Lord: the like he did for all other [c] presumptuous sinners whatsoever. And these lawes were kept in Israel, executed [d] among the people, euen vpon kings, who were rebuked for their sinnes, and thrust out for their leaprosies. Christ also, and his Apostles haue giuen many rules, (as is before shewed,) for clensing the churches of sinne.

[b] Num. 19, 20.

[c] Num. 15, 27, 30, 31.

[d] 2 Chro. 25, 19. ezra 6, 21.

[e] 1 Sam. 13, 13, 14. & 15 19, 23, 26. 2 Chron. 26, 18, 19, 20, 21.

12. The keeping of which rules, belongeth to all the Saincts, as the commandement directed of old [f] to the children of Israel, and in the new testament to all the [g] brethren and Church, doth shewe. It is a dutie of loue, from which no Christian can be exempted; to be performed by the word of God, which is giuen vnto all, as a two edged sword, to execute vengeance and rebukes, [h] to binde both Kings and Nobles, and execute on them the judge-

[f] Num. 5, 2. lev. 19, 17.

[g] Math. 18, 15. 2 cor. 5.

[h] Psal. 149, 5–8.

ment written: this honour (ſayth Da-
i Pſa. 149,9 vid) *ſhall be i to all the Saincts.* But chiefly this perteyneth to the miniſters and watchmen of the church, who having
k 2 Cor. 5,19 the word of reconciliation k committed unto them, and overſeeing the manners
l Act. 20,28. of l all the flock; muſt preach that word,
m 2 Tim. 4, 2. m be inſtant in ſeaſon, and out of ſeaſon, improue, rebuke, and exhorte, with all long ſuffring and doctrine; they muſt
n Eze. 3,17 18. &c. heare the word at Gods mouth, n and giue the people warning from him, admoniſhing them of their wicked waies; els they ſhall die in their ſinnes, and their blood ſhall be required at thoſe watchmens hands: they
o Ezek. 44, 23. o muſt teach the people the difference betweene the holy and profane, and cauſe them to diſcerne betweene the uncleane and the cleane. Theſe haue the keyes of the kingdome
p Mat. 16,19 Joh. 20,23. of heauen, in more ſpeciall manner p given unto them, for the binding and looſing of ſinnes by the publick miniſterie of the word: they are to guide and goe before the people, as in other affayres,
q 1 Cor. 5,3. 1 tim. 1,20. q ſo in adminiſtring the cenſures of the
r 1 Cor. 1, 10. church. By ſuch God of old did r pluck

up

up and roote out, deſtroy and throwe downe, and againe build and plant; by ſuch he ſ cutte downe ſinners in Iſrael, & ſlew them by the words of his mouth. Vnto ſuch the people are to hearken, obey, t and ſubmit themſelues; yet alſo to v admoniſh them againe if neede ſo require, and not ſuffer themſelues to be x ſeduced by falſe doctrine, y brought into bondage, devoured or ſmitten on the face; but ſtand faſt in the fayth and z libertie of the Goſpel; and when any is caſt out from among them, or againe receiued in, that it be the joynt action of the church aſſembled, as a Chriſt and his Apoſtle haue giuen direction.

ſ *Hoſ.* 6, 5.
t *Heb.* 13, 17
v *Colo.* 4. 17 *Ieu.* 21. 8, 24
x 1 *Iohn* 2, 18 26, 27.
y 2 *Cor.* 11, 20.
z *Gal.* 5, 1.
a *Mat.* 18, 17 18, 20. 1 *Cor.* 5, 4, 13. 2 *Cor.* 2, 7, 8, 10.

13. Thus are the hurts of the daughter of Gods people to be healed by admonitions, exhortations, rebukes, denunciations, cenſures, and b woes; a more wholſome and pleaſant balme, then the ſweete words of them that crye c peace peace, when there is no peace: for *the blewnes of the woundſerveth* ſometimes d *to purge the evill, and the ſtripes within the bowels of the belly.* By ſuch meanes the Saincts are brought

b *Ezek.* 16, 23.
c *Ier.* 6, 14.
d *Prou.* 20, 30.

to a ſight of their ſinnes, which they do
e Iudg. 2,4, 5. away with e teares and ſacrifice; they
f Ier. 26, 18 19. f feare the Lord and pray before him, and he repenteth of the plague pronunced againſt them. Therefore ought all Gods ſervants, to loue his rebukes and cenſures, ſent by the hands of their brethren; to
g Pro. 19, 20. g heare counſell, and receiue inſtruction, that they may be wiſe in their latter ende: to be more carefull to bury the doung and ſinne of their ſoules, in the graue of Chriſt by repentance, then
h Deu. 23, 13 14. the Iſraelites in their campe to h cover their excrements, for offending the Lord:
i Eze. 36, 31 to judge themſelues i worthie to haue beene deſtroyed for their iniquities, and
k Lev. 13, 45 l Lam, 5, 16. to crye with the Leper, k *I am vncleane, I am vncleane*: to l acknowledge their faults one to another, and pray one for another, that they may be healed; for
m Pro. 28, 13 mercie is m promiſed to them that confeſſe and forſake their ſinnes, and is to
n 1 Sam. 12, 20. 22. 2 Sam 12, 13. be n pronounced unto them in the name of the Lord; they are to be o forgiuen
o 2 Cor. 2, 7 of their brethren and comforted, leaſt they be ſwallowed up with ouermuch
p Pro. 15, 32 heavines. Thus the eare p that hearkneth

to

to the correction of life, ſhall lodge among the wiſe: but he that q hardneth his neck when he is rebuked, ſhall ſodainly be deſtroyed, and cannot be cured. Such therefore muſt more roughly be intreated, and r judgements denounced againſt them; and if they convert not, as in their ſ tranſgreſſion is their ſnare, and they are holden t with the cordes of their owne ſinne; ſo muſt they alſo by their brethren v be bound, and their ſinnes x reteyned; & God in heauen will confirme this cenſure againſt them. Then are they till they repent and humble themſelues; y put away and ſeparated from among Gods people, z excluded the heauenly Ieruſalem, regarded as ſtrangers from the commune wealth of Iſrael, as a heathens and publicans; and for deſpiſing correction, are almoſt brought b into all evill, in the midds of the congregation and aſſemblie. And if they continue ſtill to hate correction, they c ſhall dye; ſuch judgements hath the Lord appointed for d ſcorners, and ſtripes for the back of fooles. By this meanes the bodye of Chriſt is disburden-

q Prou. 29, 1
r Ier. 26, 4, 5, 6.
ſ Pro. 29, 6.
t chap. 5, 22.
v Mat. 18, 18
x Ioh. 20, 23
y 1 Cor. 5, 13 ezra 10, 8.
z Reu. 22, 15
a Mat. 18, 17
b Pro. 5, 12, 14.
c prou. 15, 10
d cha. 19, 29

dened of noysome rotten members, the
e Psalm 15,2. e fruitles branches are taken away from
f Zech.5,8,9 11. the vine; the woman f *wickednes* pressed downe in her bushell, is lifted up & carried away from Ierusalem to Babylon, in the Land of Shinar, her owne proper place; the old leven being purged out, the congregation joyntly is a sweete and
g 1 Cor.5,7. g new lump, as the members severally are unlevened; and keepe a holy and joyfull feast unto the Lord; who now is turned
h Hosh.7,26, 11,12. h from his fierce wrath, which was kindled for the transgressors. Then he that is left in Sion, and remayneth in Ierusalem, may be called holy, everie one written unto life in Ierusalem,
i Isa 4,3,4. i when the Lord hath washed the filthines of the daughters of Sion, and purged the blood of Ierusalem out of the midds thereof, by the spirit of judgement, and by the spirit of burning.

The wayes of the Lord are righteous, and the just shall walke in them; but the wicked shall fall therein. Hos. 14, 10.

CHAP.

CHAPTER XXIII.

How farre the Saincts may hold, and walke in Communion together, if offences be not removed.

IT falleth often out, through the default & neglect of churches, that the foresayd law and power of Christ is not duly practised, but sinners suffred and wincked at, yea sometimes justified and upheld; by reason whereof, all kind of iniquitie wexeth and aboundeth, to the dishonour of God, the reproach and grief of men. The duties therefore of the Saincts, what then they are to doe themselues, and what to beare in others, is needfull to be considered: for their covenant with the Church, perswadeth them [a] to peace and concord, and not to schisme, or rent away from the fellowship; againe their covenant with God, bindeth them to the obedience & keeping of [b] all his commandements, with reproofe of, and departure from all evill.

[a] Ephes. 4. 3.

[b] Deut. 8, 1. ephes. 5, 7, 10 prou. 4, 26, 27.

2. In this straight, regarde is to be giuen, first unto the cause & thing it self, which is done or suffred amisse; secondly unto the handling thereof, & dealing about the same. For the cause it selfe, that in questions and disputable controversies the Saincts beare one with anothers [c] infirmities, & diversitie of judgement, especially for the present, till the trueth be tryed out, eyther among themselues, or by the help of other churches; which was the practise [d] in the Apostles dayes; as also in Moses law, for hard and doubtfull matters, the people dispersed through their cities and tribes had [e] aide of the Senate in Ierusalem. In this case therefore all Christians should mind that counsell of Gods wisdome, [f] not to be [g] *wise in themselues; if they be otherwise minded, God shall reveale euen the same unto them*, they know not perfectly, [h] but in parte. Or if it be a personall controversie, that as much as they may, they fulfill Christs Law, to [i] *beare their brothers burden*, and procure their owne glorie; [k] *by passing by an offence*: rather to [l] suffer wrong and susteyne harme, then by

c Rom. 14, 1 2, &c. & 15 1. phil. 3, 15.
d Act. 15, 1, 2. &c.
e Deut. 17, 8 9. 2 Chron. 19, 8.
f Rom. 12, 16
g Philip. 3, 15.
h 1 Cor. 13, 9 10.
i Gal. 6, 2.
k pro. 19, 11
l 1 Cor. 6, 7.

strife

ſtrife and contention to cauſe reproach; remembring his counſell which ſayde, m *be not juſt overmuch.* But if the doctrine be n erroneous, and pernitious for the infecting of mens ſoules, and withdrawing them from the faith; if the practiſe be o wicked, ſuperſtitious, or idolatrous, violating Gods covenant, injuring their brethren, or defiling themſelues, to the ſlander of the Goſpell; then all the Saincts muſt neither ſuffer (ſo far as is in their power,) nor partake at all in any ſuch evill. Yet before they make any breach, or departure from the Church, they are to uſe all meanes p in holy, meeke, peaceable, and orderly manner, for their redreſſe, as is q before ſhewed.

m Eccl. 7, 18

n 1 Tim. 1, 3, 4. & 4, 1, 2, &c. tit. 1, 9, 10. jude 3.

o 1 cor. 5. col. 2, 18. 1 cor. 10, 6, 7 8, 14.

p Heb. 12, 14 philip. 2, 3. 1 cor. 16, 14 and 14, 40.

q chapter 22.

3. That tranſgreſſions may not be ſuffred in churches, the reaſons in the former chapter alledged, doe proue; & may further be confirmed by the reproofe that Chriſt ſent to the Angels & Churches of Pergamus and Thyatira, for r having & ſuffring falſe teachers among them, that drewe the people into ſinne; of this fault they were willed s to repent,

r Rev. 2, 14, 15, 20.

s verſe 16.

or

or els he would fight against them with
Reu. 2, 23. the sword of his mouth; and t kill their
children with death. And such as had
kept themselues from these corruptions
v verse 24, were v willed to hold fast that which they
25, 26. had, unto the end. On the other hand,
he praysed the Ephesians, that they could
x verse 2. not x *beare with them which were evill*,
but had tried and founde out false Apo-
stles. And this marke Salomon set on
y Prov. 28, 4 them that keepe the law, that y they will
set themselues against the wicked.

4. And that the Saincts may not for
fellowship with the church or any mem-
bers thereof, doe any evill thing, eyther
in Gods worship or the affayres of man;
the very forme of the law giuen to them
all jointly and severally sheweth; for
God speaketh to everie soule apart,
z Exod. 20. z *Thou shalt haue no other Gods before my*
face; and so in all the other precepts.
And least by the errour of many, any
should be withdrawen from this obedi-
ence; he gaue another expresse law,
a Exo. 23, 2. a *Thou shalt not follow a multitude to do evil.*
After that, when corruption spred a-
b Hos. 4, 15. mong the people, he sayd, b *though thou*

Israel

Iſrael play the harlot, yet let not Iudah ſinn.
And ſo farre ought all to be from ſinning for company, as they ſhould ſay with Iaakob, c *into their ſecret let not my ſoule come; my glorie be not thou joyned with their aſſemblie*; and with David, ſhould d *hate the aſſemblie of the evill, and not ſit with the wicked*, but waſh their hands in innocencie, and compaſſe the Lords altar; for howſoever men joyne together in ſinne, yet *hand in hand* e *the wicked ſhall not be unpuniſhed*; the ſoule that ſinneth f it ſhall dye; and whither it be g man or woman, or familie or tribe, which ſhall turne their heart away from the Lord, and ſo perſiſt, bleſſing themſelues in their evill, he will not be mercifull to ſuch a perſon, but put out his name from under heauen. And the Lord when he taketh his by the hand, teacheth them, h *not to walke in the way of ſuch people*, but to ſanctifie and feare him. This then is the dutie of everie ſoule, that they keepe themſelues pure, and refraine from all wickednes, that ſo the praiſe of Iudah may come upon them, which i *yet ruled with God, and was faithfull*

c Gen. 49, 6.
d Pſ. 26, 5, 6
e Pro. 11, 21
f Ezek. 18, 4.
g Deu. 29, 18 19, 20.
h Iſa. 8, 11, 12.
i Hoſ. 11, 12

full with the Saincts, when Ephraim compaſſed the Lord with lyes, & the houſe of Iſrael with deceyt. So alſo ſhall their reward be with thoſe k few names in Sardi, (which church had a name, that it lived, but was dead,) which had not defiled their garments, and ſhould walke with Chriſt in whites, for they were worthy.

k Rev. 3, 1, 4

5. Moreover the Saincts muſt haue a care of their communion in the Church, that by reaſon of their brotherhood and corporation, they l *partake not with other mens ſinnes.* True it is, that ſome hypocrites will cary themſelues ſo cunningly, that they can hardly be diſcovered or avoyded, howſoever in godly gealouſie they may be ſuſpected; ſuch muſt be borne with patience, till their ſinnes be ripe. And it appeareth, that the Apoſtles themſelues were much troubled with ſuch, whom they therefore called m *deceitfull Workers*, for that they could (like Satan) tranſforme themſelues into the Apoſtles of Chriſt, and miniſters of righteouſnes; and theſe ſought n occaſion againſt the faithfull ſervants of God, and would impurely, o euen of envy & ſtrife,

l 1 Tim. 5, 22

m 2 cor. 11, 13, 14, 15.

n verſe 12.

o philip. 1, 15 16.

trife, preach Chriſt, ſuppoſing to adde more affliction to their bands; neyther hath the Church in any age beene without ſuch tares; whoſe judgement is with the Lord not farre off, and their damnation ſleepeth not. But if their wickednes be apparant, they muſt eyther be reclaymed from their ſinne, or rejected: otherwiſe the whole church may be p leavened, and in fault alſo, as before is proved. And when eyther in Gods worſhip, corruptions are admitted; or the open wicked ſuffred unamended: all the godly ought not onely to reproue and witneſſe againſt theſe evils, but refrayn from partaking with the Church in them. So did the prophets, and holy men of old themſelues; and ſo they taught others. When falſe worſhip was ſet up in the churches, they warned the people q *not to come there*; when falſe prophets taught r *not to heare them*; yea though they were their owne children, ſ *to thruſt them through* when they propheſied. And generally for all iniquitie againſt God and men, they taught everie one t to refrayn, as they loved their liues and ſalvation: to

p 1 cor. 5, 6.

q Hoſ. 4, 15.

r Ier. 23, 16.

ſ Zach. 13, 3.

t Ezek. 18, 10 11, 12, 13, 20.

v turne

v Ezek. 18,30 31. v turne themselues, and cause others to turne from all their transgressions; because they should be judged everie one according to his waies. Hereupon the godly when they could not reclaim their

x Ezek.9,4. brethren, both x *mourned and cryed* for all the abominations done among them, &

y Isa 59,15. also y *refreyned from evill*, whereby they made themselues a prey to the wicked;

z Isa 66,5. who z hated them, and cast them out for Gods name sake; yet they againe were taught, to a *judge them after the manner of*

a Ezek. 23,45 b Hos. 2, 2, 3, 4. *harlots*; to b *pleade with their mother* (the church) *that she was not the wife of the Lord, nor he her husband*, but for her adulteries she should be slaine, and her children unpittied, if she took not away her fornications out of her sight. And in

c Ier. 11,15. Ieremies dayes the Lord asketh, c what his beloved should tary in his house, seeing it had committed abomination with many? and the holy flesh, (that is the

d Hag. 2,13, 14,15. flesh d of the sacrifices,) was gone away from them, (being defiled by their impure actions, and therefore rather to be

e Lev. 7,19 e burnt with fire, then eaten of any man;) for when they did evill, they rejoyced;

so

so that it were better for everie godly one to separate, then communicate with that worship, where (as another f Prophet sayth,) the sacrificing of bullocks & sheepe, was as if *they had slaine a man, or cutte off a dogs neck, or offred swines blood,* and the memorie of incense, as if they *blessed an Idol*; they having chosen their owne waies, and their soule delighting in their abominations. In like manner did Christ informe his Apostles, and they the churches; that they should not admitte of any erroneous doctrines, or partake in any evill act with the Scribes and Pharisees, but g let them alone like blind guides, & h saue themselues from that froward generation; to i haue no fellowship with the unfruitfull works of darknes; to k separate, and turn away from false teachers, and evill doers; to l trie the spirits, & having tried all things, to keepe onely m that which was good; to refuse all fellowship with false teachers, n not to receiue them to house, nor bid them God speede; to hold such accursed as should preach o otherwise then they had received of the Apostles.

f Esa 66,3.

g Mat. 15,14

h Act. 2,40.

i Ephes. 5,7.

k 1 Tim. 6,5. 2 tim. 3,5.

l 1 Ioh. 4,1.

m 1 The. 5,21

n 2 Iohn 10.

o Gal. 1,8,9

pRev. 18. 4. And generally, not p *to partake of the sinnes of others, that they receive not of their plagues.*

6. By which and many other like scriptures, we are taught, not to keepe communion with people or Church in any open or known wickednes, against either table of Gods law; for that were to honour man more then God. Our
q 1 Joh. 1, 6, 7 fellowship is *in* q *the light*, not in darknesse; neither is it good walking, to speake against faults in others, and our
r Psal. 50, 16 17, 18. selves r doe the same with them: how should our reproofs or admonitions be
s Mat. 7, 3, 4 regarded of men, when the s beam is in
t Tit. 1, 16. our owne eye, and our works do t mold justifie, then our words can condemne them? The prophets of old, our Saviour, and his Apostles, are never found either to doe, or joyne in the doing of any unlawfull thing, for which they blamed their people: in like weise must we walke, els shall we be inexcusable before God and men; for (as it is writ-
v Rom. 2, 1. ten,) v *he that judgeth another and doth the same things, condemneth himselfe.*

7. And in our assemblies, where Gods

x presence

presence is, ought our holynes, feare and obedience, most to shine; and all evill things most be shunned: where by reason of our neare conjunction and communion, the contagion of sinne may spreade over all. For there all are one loafe and one bodie, y because we are all partakers of one bread. And if the wicked partake with us, neyther we nor the holy things can sanctifie them; but contrariewise they defile us, and everie thing they touch, as the law sayth z *what soever the uncleane person toucheth shall be uncleane, and the person that toucheth him shall be uncleane.* And this *touching*, figured our followship together in the Church, as the Apostle a sheweth; and by this, the Prophet Haggai convinced the people of Israell to be b *uncleane* in Gods sight, they, and all their works, and sacrifices. Wherefore streight c lawes were giuen to that nation, as well priests as people, euen upon payne of d death, that none in his uncleannes should e touch the holy things of the church, for that was not onely a defiling of the f *things themselues*, but of

x *Psal.* 89, 7

y *1 Cor.* 10, 17.

z *Num.* 19, 22.

a 2 *Cor.* 6, 14. 15.--17.

b *Hag.* 2, 14. 15.

c *Lev.* 22.

d *verse* 9.

e *verse* 3.

f *verse* 15.

g Lev. 22, 2, 32. *Gods* g *name* also. For avoiding whereof,
h Ezek. 44, 23 the Priests were to h teach the people
how *to discerne betweene holy and profane, cleane and uncleane.* Which if they did,
and tooke away the precious from the
i Ier. 15, 19. vile, then were they *as* i *Gods mouth*: o-
therwise, when they put no difference
k Ezek. 22. betweene holy and profane, they k *broke*
26. *Gods law, and defiled his holy things*: for
l verse 31. which cause, he powred out l his indig-
nation upon them. And now that all
m Rev. 1, 6. Christians are made m *Priests* unto God,
n 2 Pet. 2, 9. euen a n kingly priesthood to o reigne
o Rev. 5, 10. upon earth, and haue the p power of
p 1 Cor. 5, 4. Christ, to judge all that are q within the
q verse 12. Church, and r cast out the wicked from
r verse 13. among them: they ought to s receyue
s 2 Cor. 7, 23 and use their power, to execute the
Gal. 5, 1. t judgement that is written; and as the
t Psa. 149, 9 priests of old, to v keepe Gods lawes and
v Ezek. 44, 24. statutes in all his assemblies, or els x to
x Isa 52, 11. depart from among them.

8. For if any church or people, vio-
late Gods covenant, by sinning against
him, and one against another: and if their
y Ier. 6, 10. eares y be uncircumcised, that they can-
not hearken to admonition, nor be

z ashamed,

ashamed when they haue committed abomination; but despising the word, walke stubbornly with God, & will not be reclaymed: then they that were [a] yesterday Gods people, are risen up for an enimie, and he will walke [b] stubbornly in anger against them, and his [c] soule will abhorre them, he will bring their [d] sanctuarie to nought, and will not smell the sauour of their sweete odours; the incense of their prayers, is [e] an abomination unto him; he [f] hateth, he abhorreth their feast dayes, and will not smell in their solemne assemblies; both [g] them and the house which he had hallowed for his name, will he [h] cast out of his sight, and [i] remoue the candlestick out of his place; the Lord of hosts [k] that planted them, pronounceth a plague against them, he will take [l] his kingdome from them, and giue it to a nation, which shall bring forth the fruits thereof, and their [m] habitation shall be left unto the desolate. He will doe unto them, as he threatneth by his prophet, [n] *For the wickednes of their inuentions I will cast them out of my house, I will loue them no more*; &

2 verse 15.

a Mic. 2, 8.

b Levit. 26, 28.

c verse 30.

d verse 31.

e Isa 1, 13. prov. 15, 8.

f Amo. 5, 21.

g Ier. 7, 15.

h 1 Kin. 9, 7.

i Reu. 2, 5.

k Ier. 11, 17

l Mat. 21, 43

m Mat. 23, 38.

n Hos. 9. 15.

o Hoſ.9,17. againe, o *my God will caſt them away, be-*
p 1 Sam.15, 23. *cauſe they did not obey him.* For p rebellion is as the ſinne of witchcraft, and tranſgreſſion is wickednes and idolatrie; ſeeing they haue caſt away the word of the Lord, therefore he caſteth away them;
q Dan.9,11. the curſe is q powred upon them, and the oth that is written in the Law. For
r Ier.11,3,4 God proclaymeth, r *Curſed be the man, that obeyeth not the words of this covenant, which I commanded your fathers, ſaying, obey my voyce, and doe according to all theſe things, which I command you, ſo ſhall ye be my people, and I will be your God:* and his
ſ verſe 5. ſervants anſwer & ſay, ſ *Amen, O Lord.* Thus the curſe devoureth the land, of that Aſſemblie or people, and the inhabitants thereof are deſolate, for that
t Iſa 24,5,6 t they tranſgreſſed the lawes, changed the ordinances, and brake the everlaſting covenant; and then the Lord ſwe-
v Amos 6,8. reth and ſayth, v *I abhorre the excellencie of Iaakob, and hate his pallaces.*

9. Then they that cryed out againſt their abominations, are x marked and
x Eze.9,4,6 ſaved from deſtruction; a booke of y re-
y Mal.3,16. membrance, is written before the Lord,

for

for them that feare him, and thinke on his name, and they shall be unto him
z for a flock, and he will spare them, z verse 17.
as a man spareth his own sonne that ser-
veth him; they a shall discerne between a verse 18.
the righteous and the wicked; unto them
shall b the sunne of righteousnes arise, with b Mal. 4, 2.
health under his wings, and they shall
c treade downe the wicked as dust under c verse 3.
the soles of their feete. Thus the redee-
mer will come: d unto them that turned d Isa 59, 20
from iniquitie in Iaakob; and he will
leave in the mids of it, an e humble and e zeph. 3, 12,
poore people, and they shall trust in his 13.
name, and the remnant of Israel shall
doe no iniquitie, nor speake lyes; and
over them will the Lord f rejoyce with f verse 17.
joy, he will quiet himselfe in his love,
with joy will he rejoice over them.

The Lord preserveth all them that love him; but he will destroy all the wicked. Psal. 145, 20.

CHAPTER XXIIII.

Of the Communion that one Church hath with another.

HAVING ſpoken of the Sainct Communion in their ſeverall Congregations, wherein they are diſtinct bodies, and owe ſpeciall dutie and care one toward another: it remayneth that ſomething be ſayd, of the communion between Church and Church. For though they be disjoyned in place, yet are they united in heart and ſpirit, ſo as they generally are but [a] *one bodie* or Church, under one head Chriſt, called in one hope of their vocation, by one God and Father of all; and muſt endeavour, to keepe the unitie of the ſpirit, in the bond of peace.

a ephes. 4,4. 5. Colo. 1,18

2. When Chriſt ſent forth his Apoſtles into the world, he [b] gaue them one and the ſame commiſſion, for preaching the Goſpell *in all nations*, and teaching them to obſerue; whatſoever he had commanded: who thereupon preached

b Matth. 28, 19, 20.

[a] one commune fayth, [b] covenant and Gospell [d] everlasting, for everie tongue and people; and exhorted them [e] earnestly to contende for that faith once giuen to the Saincts. And as the faith was one, so was there one *rule*, or [f] *canon* for all Gods Israel to walk by, the [g] same officers in all Churches; the same [h] ordinances & decrees; the same waies taught by the Apostles [i] everie where in everie church, and all other [k] forbidden: so peace was sette by God in [l] all Churches of the Saincts.

3. And as the Church generally considered, is the [m] *mother* of all the faithfull; so the particular churches are [n] *sisters* each to other, and there is [o] a *brotherhood* of the Saincts throughout the world; they being [p] all one in Christ Iesus, the [q] one shepheard that hath made one sheepfold: and are therefore exhorted, to be [r] all of one minde, and to loue as brethren. For so was it propheſied of the latter dayes, that peoples ſhould joyntly [ſ] ſeeke for knowledge of Gods waies, in the mountaine of his houſe; and nation not lift up a ſword againſt nation,

a Ephes. 4, 5. Tit. 1, 4.
b Heb. 13, 28 Reu. 14, 6.
c Iude ver. 3.
d Gal. 6, 16.
e Act. 14, 23 and 20, 17. Iam. 5, 14 1 Pet. 5, 1. &c.
f 2, 5.
g 1 Cor. 7, 17 & 16, 1. Act. 16, 4.
h 1 Cor. 4, 17 & 11, 34.
i 1 Cor. 14, 33
k 1 Tim. 1, 3 and 6, 3, 14.
l 1 Cor. 14, 33
m Gal. 4, 26
n Cant. 8, 8.
o 1 Pet. 5, 9. ἀδελφότης.
p Gal. 3, 28.
q Ioh. 10, 16.
r 1 Pet. 1, 1. with 3, 8.
ſ Iſa. 2, 2, 3, 4

on, not learne to fight any more.

4. From hence ariseth the Communion of loue, and all Gods graces and blessings among the churches; wherein our elder sister, the Congregation of Israel hath walked before us for an example. For she had minde and care of us when we were small, [t] and without breasts, not able to beare, or nourse vp children to the Lord; she [x] prayed for us vnto God; [y] made mention of us to her acquaintance, and taught her children by many [z] propheſies, to expect our birth, calling, and conioyning in one ſpirituall body, fayth, worship and religion. And now that we through Christ haue obteyned this riches and mercie, though it be by her [a] fall and diminishing; we ought both to nourish vnitie and peace among our ſelues, and to remember her againe, who notwithstanding her preſent miſerie, is [b] beloued for her fathers sakes, and shall againe [c] obteyne mercie; which, what will it be vnto us, but [c] life from the dead?

t 1 Sam. 8, 8.
x Pſal. 87, 4.
y Gen. 9, 27 & 12, 3. Pſa. 2, 8. and 72, 8, 9, 10, 11.
z Iſa. 49, 6. & 66, 19--21. hoſea. 2, 23. mal. 1, 11.
a Rom. 11, 12 verſe 28.
b verſe 31.
c verſe 15.

5. Examples alſo we haue of the Churches

Churches in the Apoſtles dayes, who communicated each with other, in bleſſings ſpirituall and temporall, as amongſt others, chiefly appeareth in thoſe two loving ſiſters the Churches at Ieruſalem and Antiochia, the one of which were Iewes, the other Gentiles. For they [d] in Ieruſalem, hearing that many in Antioch were turned unto Chriſt; ſent for their further edification, Barnabas, unto them, [e] a good man and full of the holy Ghoſt, and of fayth; by whoſe meanes, much people joyned themſelues unto the Lord. The Antiochians knowing, ([f] as the Apoſtle ſayth,) that if they were made partakers of their ſpirituall things, their dutie was to miniſter unto them in carnall things: when they heard of a [g] famine foretold to come over all the world, ſent ſuccour to their brethren in Iudea, by the hands of Barnabas and Saul. Againe, when there [h] grew a diſſention, by meanes of falſe doctrine, ſowne among them; they ſent the ſayd Paul and Barnabas, for adviſe and helpe unto Ieruſalem; which Church, after [i] greate diſputation, euen by the Apoſtles

d *Act.* 11, 22 &c.

e *verſ.* 24.

f *Rom.* 15, 27

g *Act.* 11, 28 29, 30.

h *Act.* 15, 1, 2, &c.

i *verſ.* 7.

k Act. 15, 22 ſtles themſelues, k ſent back choiſe and chiefe men of their owne companie, to Antiochia, with Paul and Barnabas, and wrote letters alſo, of the ſame matter: l verſe 30, 31. &c. ſo both by word and writing, the l multitude of beleevers there, were confirmed in the trueth, and rejoyced for the conſolation.

6. Thus haue we a patterne and preſident of Chriſtian duties between churches, in that Church which firſt was m Act. 11, 26. crowned with the name of m *Chriſtians*; and haue beſides this, many other inſtructions and examples propoſed in the n 2 Cor. 8, 1, 2, 3. &c. ſcriptures; as of the Churches in n Macedonia, ſo ready and inſtant to beſtow grace and fellowſhip of miniſtring to o chap. 9, 1, 2 3. &c. other Saincts; of o Corinth alſo in the like caſe, whoſe readines of minde Paul boaſted of to other congregations, and their zele provoked many. And well was it with the churches then, which ſtroue not for primacie, nor knew no preeminence one over an other; but walked all παρεμπιπλω 1 pet. 5, 4. as brethren, under one p *Archpaſtour* Chriſt, who ſtill q walked among them, q Rev. 2, 1, 2 &c. viſiting the wayes and workes of thoſe golden

golden candlesticks, whose lights shined not onely in themselues, but unto others, so as they were [r] followers of the Apostles, and of the Lord, [s] ensamples to their sister churches, in doctrine, fayth, vertue, and [t] followers of them in patience; for which the Apostles [v] rejoyced in the churches of God. Hereupon followed [x] prayers one for another, thanks, and salutations, with all other meanes to nourish loue, and continewe peace. Then was fulfilled the prophesie of Isaiah, which foretold [y] of a path *from Egipt to Asshur*, (that is, from one church and nation of the Gentils to another,) whereby they should come and communicate togither in the worship of God; *Israell* also being a third with them, euen a blessing in the middes of the land, (as we haue seene before [z] in the Church at Ierusalem,) and the blessing of the Lord upon it, in this holy communion, saying, [a] *Blessed be my people Egipt, and Asshur, the work of my hands, and Israel myne inheritance.*

[r] 1 *thes.* 1, 6.
[s] *verse* 7, 8.
[t] 1 *thes.* 2, 14
[v] 2 *thes.* 1, 4.
[x] 2 *Cor.* 9, 13 14, 15. *Rom.* 16, 4, 16. 1 *cor.* 16, 19.
[y] *Isa* 19, 23 24.
[z] *Act.* 11, & 15.
[a] *Isa.* 19, 25.

7. From these fewe examples, compared with the [b] former generall duties of all

[b] *Chap.* 18, and 19.

of all Christians; may appeare how Churches owe help, comfort, and refreshing one to another, as they haue needeand abilitie, and should not one envie or vexe an other, but [c] as Ephraim and Iudah, flee togither upon the shoulders of the commō enimie; yet avoyding both ambition and confusion. For although we may advise, exhorte, warne, reproue &c. so far as Christian loue and power extendeth: yet finde we no authoritie committed to one congregation over an other, for excommunicating the same, as everie Church hath over her owne members. Christ reserveth this power in his owne hand, to [d] remoue the Candlesticks out of their places, if they sinne and repent not. And he in his Epistles to the [e] seuen churches, dealeth with everie of them severally, for their owne estate and faults; not imputing the sinnes of one unto an other: though the admonitions giuen to everie one, were to be a warning to all churches, euen whosoeuer had an eare to heare. Neyther may members disorderly run from church to church, which

[c] Isa 11,13, 34.

[d] Rev. 2,5.

[e] Rev. 2, and 3 chapters.

may

may worke trouble and confusion; for avoyding whereof in the Apostles dayes, letters of f commendation were written, for such as by occasion traveiled to other places; that they might be esteemed and received as brethren; as on the contrarie, false teachers, heretickes, excommunicates, and such like, g be shunned and avoyded.

f 2 Cor. 3, 1. 3 joh. 8, 9, 10. col. 4, 10. act. 15, 24, 25. &c.

g 1 Tim. 1, 20 2 tim. 1, 15. & 2, 17. & 4, 14, 15.

8. As for communicating with another church, when it lyeth in sinne; Christians are to consider the rules mentioned in the former chapter. For when they may not partake with their owne congregation, unto which they are joyned; neythar may they partake with an other, being in the same estate and transgression. A multitude, h cannot make an evill thing good; neyther can meny or all churches together, justifie or make tollerable, that which Gods Law condemneth; for i all men, though they be layd togither in the ballance, are *lighter then vanitie*, as the prophet sayth. It is *justice* (according to the true proverbe) k which *exalteth a nation*; *but sinne is the shame of people*. As therefore when

h Exo. 23, 2.

i Psal. 62, 9.

k Pro. 14, 34

Israel

Hoſ.4,15. Iſrael was in treſpaſſe, l Iudah was forbidden to ſinne, and everie godly Iew, to goe to their aſſemblies: ſo the Chriſtians in Sardi, m which were commended of Chriſt, for not defiling their garments in the ſinnes of that church; could not haue beene blameleſſe, if they had joyned with their ſiſter Church of Thyatira, n where Iſabel ſate as ductreſſe, to teach and to deceiue Gods ſervants.

m Reu.3,4.

n Reu 2,20.

o ezek.23,4 &c. 9. When o *Aholah*, (the Church of Samaria,) had defiled her ſelfe with the idols of Aſſhur, and was therefore chaſtiſed of God; it ſhould haue beene a warning to *Aholibah*, (the Church of Ieruſalem,) not to doe the like, nor partake in her ſiſters evils: but when they became both after one ſorte, the Lords p heart forſooke them both alike; and becauſe Ieruſalem walked in her ſiſters way, q therefore God gaue the others cuppe into her hand, the cup of r deſtruction and deſolation. For the Lord being exceeding wroth with Iſrael, and having ſ put them out of his ſight, that none was left but the tribe of Iudah onely, yet Iudah not keeping the commandements

p verſe 18.

q verſe 31.

r verſe 33.

ſ 2 king. 17, 18,19.

dements of the Lord their God, but walking after the fashion of Israell, which they used, the Lord did therefore t cast off all the seed of Israel, & afflicted thé, & delivered them into the hands of spoylers, untill he had cast them out of his sight. It behooveth all therefore to minde well their communion, both with their owne and other churches; and to nourish peace, but in holynes; to keepe communiō, but in light, not in darknes; for we must al appear before v the judgment seate of Christ, where x everie one of us shall giue account of himselfe unto God, and y everie man beare his owne burthen. As we haue sowne in this flesh, so shall we reap; the soule that hath z sinned shall dye; Noah, Daniel, and Iob, shall a deliver neyther sonne nor daughter, but their owne soules by their righteousnes. And whosoever overcometh, shall b inherit all things; and shall not be c hurt of the second death.

t verse. 20.

v 2 Cor. 5. 10

x Ro. 14. 12.

y Gala. 6. 5.

z Ezek. 18. 20 24.

a Ezek. 14. 13. 14. 20.

b Rev. 21. 7.

c Rev. 2. 11.

Sowe to your selues in righteousnes: reape after the measure of mercie. Hos. 10, 12.

THE CONCLVSION.

SEEING then we haue receiued such grace from God, (so many as beleeue in the name of his sonne Christ,) as that we are [d] raised up from the graues of synne,, wherein we all lay naturally the children [e] of wrath; and are called with a holy calling, from the seruitude of Satan and sinne, and all communion with the wickednes of this world, to serue the Lord in freedome of spisit, & newnes of life; according to his word, & are conjoyned in a holy societie with himselfe, after a wonderfull and incomprehensible manner, apprehended by fayth; and one with another in the fellowship of the Gospell; being through his mercie made a [f] chosen generation, a kingly priesthood, washed from all our sins [g] in the blood of Christ, & [h] reigning with him on earth by mortifying & subduing our earthly members; and seeing we haue in this estate, all the promises of life, blessing, and salvation, the

d Ezek. 37. 12 Iohn. 5. 25.
e Eph. 2. 3.
f 1 Pet. 2. 9.
g Rev. 1. 5.
h Rev. 5. 10.

presence

preſence & protection of him our God, the guard and aſſiſtance of his holy i Angels, and whatſoever thing is good, for our help, joy, and comfort, whiles we liue on earth: what remayneth then, but that we k purge our ſelues from all filthines of the fleſh and ſpirit, and ſo grow up into full holines in the feare of God, making ſtreight ſteps unto our feet, running with patience the race that is ſet before us, fighting the good fight of faith and of afflictions, reſiſting ſinne both in our ſelues and others; nouriſhing mutuall loue and peace, and making an ende of our ſalvation l in feare and trembling. That after we haue ended this warfare in the fleſh, and haue ſo fought, as we winne the victorie, and none other gette our crowne; when our ſoules ſhall flitte out of theſe earthly tabernacles, our bodies may ſleepe and reſt in their m beds, till our change come, and our ſoules not ſent to the ſpirits n in priſon, but received among the ſpirits o of juſt and perfect men, we may ſo reſt from our labours, and waite for the full redemption of our bodies, at that day,

i *Heb.1.14.*

k *2 Cor.7.1.*

l *Phil.2.12.*

m *Iſa.57.2*
n *1 Pet.3.19.*
o *Heb.12.23*

p 2 Thes. 1. 7 8. 9. 10. when our Lord Iesus shall shew himself from heauen, with his mightie Angels in flaming fire, to render vengeance vnto them that know not God; nor obey the Gospel of our Lord Christ; punishing them with everlasting perditiō, from his presence, & from the glorie of his power; and to be glorified in his saincts, & made marveilous in all thē that beleeue; which all shall be where himselfe is, and see the blessed face of God, & there enjoy that heauenly communion in the great assembly of all Saincts, with everlasting joy upon their heads, wher sorrow & mourning shall be forgotten, and all happines & pleasures possessed for evermore. For

q Rev. 22. 17. desire of that day, the q spirit & the Bride say, *Come*. And let him that heareth, say *Come*. The faithful & true witnesse saith,

r vntsi. 20. r *Surely I come quickly*: *Amen*. Euen so come Lord Iesus.

He that is a Saincst, let him be sanctified still.
Rev. 22, 11.

FINIS.

men, all diverſly affected in things concerning God.

Men are eyther

OPEN WICKED, licentious and profane livers; PROFESSED ENIMIES of the law of the Lord. Iob 21,14,15.

outwardly religious, but inwardly wicked, hating Gods law, & the true righteouſnes Iſa.29,13. Mic.

HYPOCRITES, *but inward-ly wicked, hating* with their utmoſt power; the friends of the Lord. Iob *true righteouſnes* of the Lord. Pſal. *Iſa.29,13. Mic.* 119,3, 5, 10, 11, &c.

SAINCTS, that rightly beleeue & obey Gods word,

These are born but after the flesh, therefore ſavour they only the things of the fleſh, and remain as they are by nature, Children of wrath. Ioh.3,6. 1 Cor. 2,14. Eph.2,3.

These ſeeme to be renewed, and born again of the Spirit, they are inlightned, and boaſt of heauenly grace: yet continew they ſtill in their old naturall corruption, unwaſhed frō their filthines. Heb.6. 4.Iſa 65,5.Ioh.8 41,42.Pr.30,12.

These ar borne anew, not of blood, nor of the wil of the fleſh, or of man, but of God: therefore they ſavour the things of God, & heauenly things, being children of WISDOME. Iohn 1,13. and 3, 3. Luke 7,35.

These

Theſe are nei- *Theſe are called,* Theſe are called
ther choſen of *but not choſen;* & choſen of God;
God, nor cal- *are in the Church* are both in and of
led; being nei- *for a while, but* the church, and
ther of the *not of it Mat. 22* ſo continew.
church, nor in *14. 1 Ioh. 2, 19.* Epheſ. 1, 4, &c.
the ſame. Pſa. 11 Ioh. 17, 9.
5. Rev. 22, 15. 1 Cor. 5, 12.

In theſe, ſinne *In theſe righ-* In theſe ſinne
dayly increaſeth *teouſnes increaſ-* dyeth, and righ-
inwardly and *eth outwardly,* teouſnes reviveth
outwardly, till *but ſinne liueth* dayly, both in-
righteouſnes in *inwardly, and a-* wardly and out-
them be utterly *bounded, Iſa. 1,* wardly. Rom. 6,
extinct. Pſa. 36, 11. *&c. Ier. 3. 4* 2, 3, 4, &c.
1, 2, 3, 4. 5.

To theſe, the *To theſe God* To theſe the
Law if it be ſent *giveth the ſtonie* law is not giuen,
cometh in ta- *tables, and they* or it lyeth not (ta-
bles of ſtone, *receiue them; but not*) on them;
(for ſuch is the *Moſes face ſo* 1 Tim. 1, 9. for
nature of their *ſhineth, that they* they haue the gol-
harts;) but they *cannot look upon* pel, the Law, and
receiue it not; *him, unleſſe he* the miniſterie of
the tables are *veile his counte-* the ſpirit, & Gods
bro- *nance* word

broken before they come at them; for these dance (as it wer) about the golde calf of their own impietie, know not what is become of Moses; they break & violate al. Exo. 32 Yet unto such the law is giuen, and lyeth upon them as a curse & condénation. 1 Tim. 1, 9. Deu. 27, 15--26.

nance. They outwardly keepe the law, and therein, they also teach others to keepe it, yet are themselues transgressors of it; the inward power, and end thereof, they cannot see. Exod. 34, 29, 30. &c. 2 Cor. 3, 13, 14. Rom. 2, 17, 22, 23. &c.

word is written in fleshly tables of their harts, within & without, by the finger of God: and they all behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image from glorie to glorie, as by the spirit of the Lord. 2 Cor. 3, 3, 18. Ezek. 11, 19. Heb. 8, 10.

These keep not the law, neither are they kept by the Law; but break forth into all sin & wickednes. Iob 24. 13, &c. Psa. 73, 8, 9.

These, though they keep not the law, yet are kept by the law, & restreyned by terror thereof, from open wickednes. Mat. 23, 13, 16, 23, 25.

These are the right keepers of the Law in spirit; which sometime also were kept of the law till Fayth came. Ps. 119, 33, 34. Gal. 3, 23, 25.

These

These hate the Law, and professe their hatred. Psal. 2, 3. 78. 36, 37. Iob 22, 17.	*These hate the Law, but profes to loue it. Psalm*	These loue the law, and professe their loue. Psal. 119, 97. Rom. 7. 22.
These are naked, yet without shame; though all men see their filthines, they hide it not. Ier. 6, 15. and 8, 12.	*These ashamed of their nakednes cover it with figleaues, or spiders webbs of their owne externall righteousnes Isa. 59, 5, 6.*	These haue their nakednes covered of Christ, and by the garments of his righteousnes. Rev. 3, 18, & 16, 15.
These call not upon God. Psal. 14, 4.	*These crie, but God, heareth thē not, Isa. 1. 15.*	These call upō God, and he answereth them. Ier. 29, 12, 13.
These accustomed to doe evil, neither change themselues nor their actions. Ier. 13, 23.	*These change their wordes and works, but not themselues Gen. 4, 3. & 28. 8, 9. Hos. 7. 16.*	These change both their actiōs and themselues; or rather, ar chāged of the Lord. Rom. 12, 2.

These

Theſe are, ſtrãgers, not children, nor yet ſervants in the houſhold of fayth. Epheſ. 2, 12. 22. &c. Pſal. 58, 3.	*Theſe are in the houſe, but as ſervants, not as hildren. Joh. 8. 35, 36. Galat. 4,*	Theſe are no more ſtrãgers, but children of Gods familie, wherein they abide for ever. Gal. 4, 28. 1 Ioh. 3, 1.
Theſe go not out to meete the bride-groome; neither come to the wedding, though they be invited. Mat. 22, 3, 5.	*Theſe goe with their lamps, but without oile; they come to the feaſt, but wãt the wedding garment. Mat. 25. 3. & 22. 11. 12.*	Theſe goe to meete the bridegroom with oyle in their lamps; & are arayed with the wedding robe. Matth. 25. 4.
Theſe are, Darknes both before God, and the world. Prov. 4, 19.	*Theſe are light before the world, but Darknes before God. Mat. 6. 2. 5. 16. Iſa. 58, 2, 3. 8.*	Theſe are light, both before God and the world. Epheſ. 5, 8. Mat. 5, 16. Phil. 2, 15.
Theſe, though ſick unto death, yet (like the mad man	*Theſe, though they ſee and knowe their ſicknes,*	Theſe ſee their ſyns, and feele theſelues wounded

man possessed of Divils, Mar. 5, 2, 3. &c. which raved, and felt not nor discerned his own miserie) they seeke no remedie for their disease. Prov. 14, 16. and 23, 34, 35.

nes, yet like to King Asa, they seek not the Lord in their disease, but to the Physicians; or with salues and medicins of their owne making, think to cure themselues 2 Chron. 16, 12. Ioh. 5, 40. Hos. 5, 13.

ded by those fierie serpents; but lift up their eyes to the serpent of brasse; they seeke to Christ onely; the Physician of their soules. Num. 21, 8, 9. Iohn 3, 14, 15.

These doe the evill which they loue and would doe. Iob 20, 12, 13. Prov. 2, 14.

These doe not the evill which they loue, but the good which they loue not, Num. 14, 2. 4. 40.

These loue good & desire to doe it, yet doe the evill which they hate. Rom. 7, 15.

These expect no salvation, eyther by themselues, or by any other. Isa. 22, 13.

These expect salvatiõ by themselues, and their owne righteousnes, Rom. 10, 3. Ier. 2, 35.

These expect salvatiõ onely by Christs righteousnes, not by theselues. Phil. 3, 9. Ro. 3, 24, 28.

These

These dye by Moses sword, as the Idolaters, Exod. 32. the Madianites, Numb. 31. Amorites, Sihon, Og, and the like.

These under Moses conduct perish by Gods hād in the desert, and come not into the land of promise.

These, after Moses death, are brought by Iesus into the rest of Canaan: the rest that remayneth for the people of God. Hebr. 4, 8, 9.

These both shall perish, and be punished with everlasting perdition, from the presence of the Lord; their portion shall be with the Divils in the lake of fire and brimston, which is the second death. Matth. 25, 30, 41. and 24, 51. Iob 13, 16. 2 Thes. 1, 8, 9. Revel. 20, 10, 13, 15.

These shall enter into the joy of their Lord; shall line and reigne with him in heauen, and with his Holy Angels, for evermore. Amen. Mat 25, 21, 34, 46.

The *Wicked* shall turne into hell. Psal. 9, 17.

The Hypocrites *hope shall perish.* *Iob 8, 13.*

The *Saincts* shall be preserved for ever. Psal. 37, 28.

The And

The rejoycing of the wicked is short: the joye of Hypocrites is but a moment. Job. 20, 5.

And men shall say, Verely, there is fruit for the righteous, doubtlesse there is a God, that judgeth in the earth. Psal. 58, 11.

FINIS.